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HANDBOOK
for SUNDAY SCHOOL
WORKERS

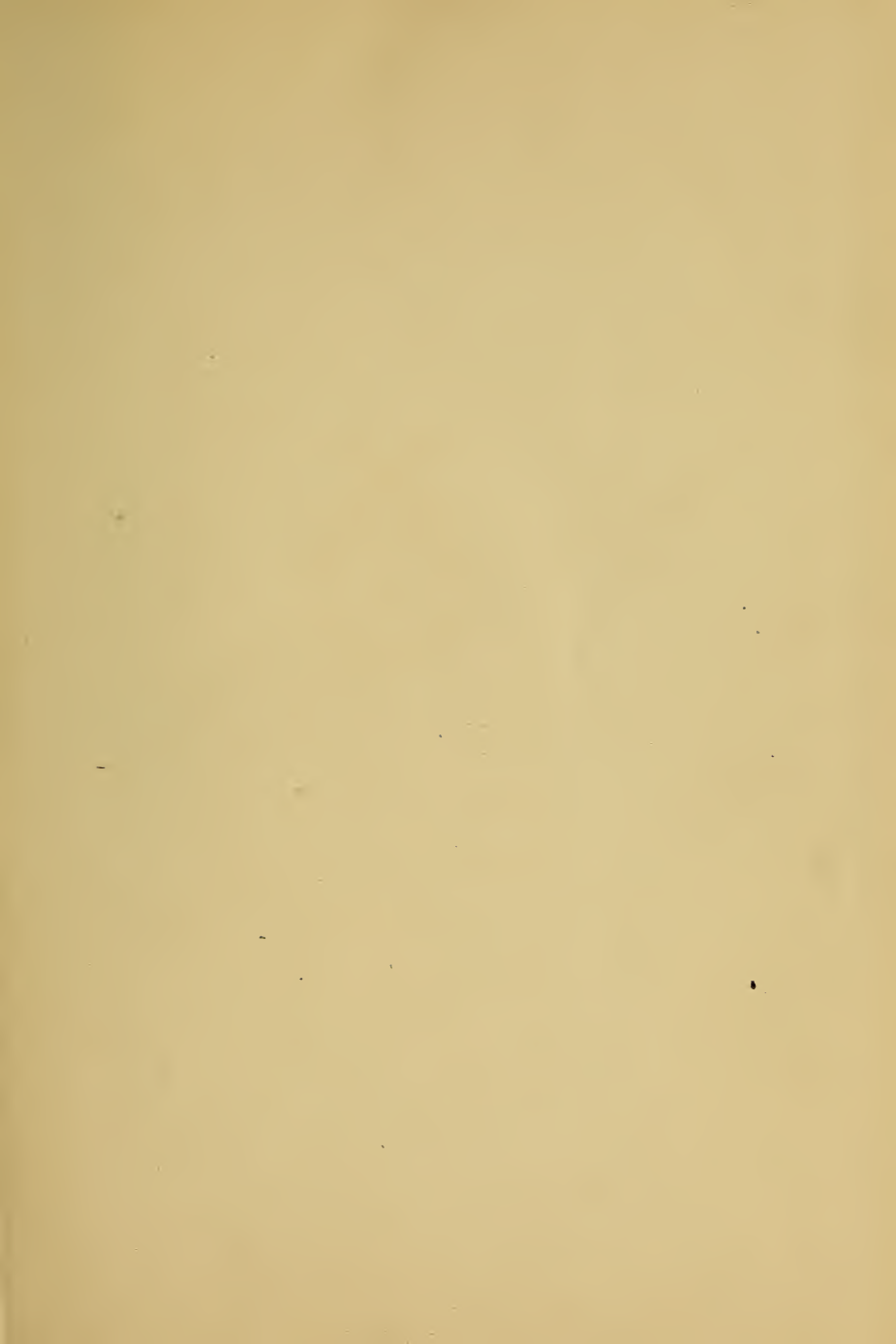


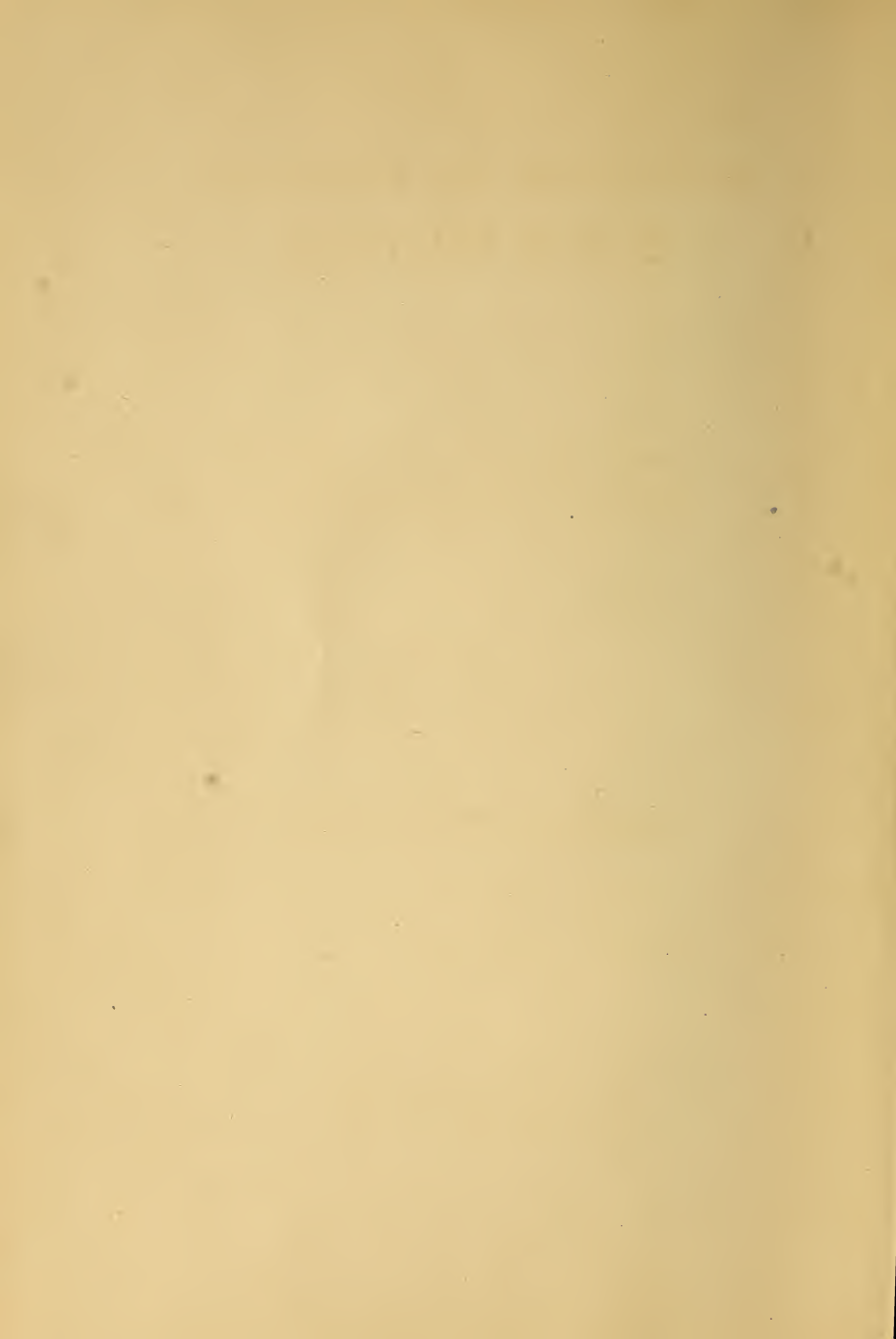
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Handbook for Sunday= School Workers

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By REV. WILLIAM B. OLMSTEAD

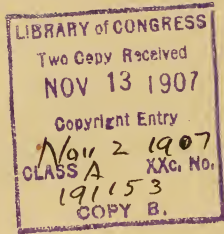
*Editor of "The Practical Lesson Commentary"
on the International Sunday-school Lessons*

Introduction by REV. J. T. LOGAN

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PREFACE

This book is the result of an earnest desire on the part of the author to furnish in a brief and yet comprehensive form a digest of the most important subjects upon which the busy Sunday-school worker needs to be informed. The standard by which workers and schools are measured is being raised each year, and to meet the increasing demand for information in a simple and convenient form this volume has been carefully prepared.

For a number of years we have been closely connected with Sunday-school interests, both in this country and in the Dominion of Canada, and have often observed the needs of the workers. We trust the "Handbook" will, in a measure at least, be the means of supplying these needs and of bringing those who study its pages into closer relations with God's word and the great Sunday-school movement.

We have endeavored to deal with the Sunday-school question from a practical standpoint and to present those lines of work which have been found to be the most helpful.

W. B. OLMSTEAD.

Chicago, Illinois.

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INTRODUCTION

The author of the "Handbook for Sunday-school Workers" has produced a volume of real merit. We have examined its pages and are confident that Sunday-school workers everywhere will appreciate the excellent service he has rendered them.

This book is the result of years of research and of patient toil in the interests of Sunday-school work. For a decade the author has been an editor of Sunday-school literature, in which work he has proved himself a close and ardent student of the word of God. For many years he has been a successful minister of the gospel. This experience has made him thoroughly acquainted with the needs of those who are engaged in Sunday-school work in its various departments and perfectly conversant with up-to-date methods in this branch of the Lord's vineyard. In the "Handbook" he has brought a vast amount of very valuable material to-

gether and placed it in convenient and attractive form for the ready reference of the busy Sunday-school worker, and at a cost so small that it is easily within the reach of all. The integrity and ability of the author is a guarantee of its accuracy.

We heartily commend this volume and have no doubt it will have a large circulation, as those who peruse its pages will gladly recommend it to others.

J. T. LOGAN,
Editor of the "Free Methodist."

I.

THE BIBLE

So far as is known there was no written revelation of God's will until the days of Moses. Before that time God spoke to man in a direct and personal manner. In this way instructions concerning offerings and sacrifices and the observance of the Sabbath must have been communicated at a very early time.

The existence of the Bible as we have it to-day is the wonder of the world. When we consider how it came to be and the remarkable manner in which it has been preserved, we are forced to the conclusion that it must be God's book and that He has brought it to us.

Interest in the ordinary book is lost in a few years and its influence begins to wane, but interest in the Bible is increasing with the centuries and its influence is greater to-

day than ever before. The Bible is the greatest book in the world.

Infidels may sneer at its sacred pages but in so doing they only show their own folly. Their sneer affects nothing. The Bible marches steadily on and now millions of Bibles and parts of Bibles are being printed each year and are being scattered broadcast over the world in hundreds of languages and dialects.

The Great Output of Bibles

The British and Foreign Bible Society alone, since its formation a little more than a hundred years ago, has issued two hundred million Bibles. In one year (1905) this society printed 5,977,453 copies in over four hundred languages. Then think of the many other societies and publishers engaged in printing Bibles, and some little idea may be had of the tremendous output of Bibles in the world at the present time. God's truth is marching on. Some one has said that we might as well attempt to put our shoulder to the burning wheel of the sun and stop it in its flaming course, as attempt to stop the spread of God's inspired word.

Original Manuscripts

As the languages of the world have changed, the Sacred Canon has from time to time been translated from one language into another. To trace the history of the various translations is an interesting and profitable study. It should be remembered that of the original manuscripts none are in existence. The so-called "original manuscripts" are copies. So far as is known none of the documents bearing the handwriting of Moses, David, Isaiah, Ezra, Paul or Luke have been preserved. But while this is true there are in existence at this time a large number of Hebrew and Greek manuscripts, reaching into the thousands, which were copied from the original by Jewish scribes. In making these copies the greatest possible care was exercised. It is said that every letter was counted and if even one incorrect letter were discovered the whole copy was rejected.

Ancient Versions

Among the ancient versions or translations should be mentioned the Samaritan, a Hebrew copy of the Pentateuch, made before the captivity of Judah, for the Samar-

itans; and the Targums, or "Explanations," made after the captivity, for the use of the common people.

There are but two noted ancient versions:

1. The Septuagint, a Greek version of the Old Testament, prepared about B. C. 285, at Alexandria, Egypt. This is said to have been the work of seventy scholars, hence its name, Septuagint, which is a Latin word meaning seventy.

2. The Latin Vulgate, a Latin version of the entire Bible, made, or edited, by Jerome, about A. D. 383. Pope Pius has recently authorized a revision of this version.

English Versions

The following are the principal English versions:

1. Wycliffe's Version, A. D. 1380, the first English Bible. Wycliffe, the great reformer, was the first to translate the Bible into the English language. It was made from the Latin Vulgate and occupied about twenty-two years. The art of printing was not known for nearly a century later, and this version was only in handwriting.

2. Tyndale's Version of the New Testa-

ment, A. D. 1525, the first complete New Testament to be printed in English.

3. Cloverdale's Version, A. D. 1535, the first complete Bible to be printed in English.

4. Matthews' Bible (by John Rogers who assumed the name of Matthews), A. D. 1537, called also Cranmer's Bible and the Great Bible. In 1539, by an edict of Henry VIII., King of England, it was placed in every church in England. This was, therefore, the first authorized English Bible.

5. The Geneva Bible, A. D. 1560, based on Tyndale's. This was the first Bible to omit the apocryphal books, the first to use italics to indicate the words not in the original, and the first whole Bible to be divided into verses.

6. The Authorized Version, or King James Bible, A. D. 1611, by forty-seven scholars and theologians appointed by King James, of England. This is the Bible in common use at the present time.

7. The Revised Version, by English and American scholars. More than ten years were occupied on the New Testament and nearly fifteen years on the Old Testament.

The New Testament was published November 11, 1880, the Old Testament, May 5, 1885.

The American Standard Edition of the Revised Version, which has recently appeared, is generally regarded as a great improvement over the Revised Version. The history of this edition can be told in few words. The American scholars desired many changes incorporated in the Revised Version which the British committee thought undesirable. These proposed changes were printed as an appendix to the version. When their work was completed the American committee kept up their organization and continued revising the appendix, and in fact the whole of the Bible. They agreed, however, not to issue an American Version until fourteen years had elapsed. During these fourteen years and more, British and American scholars gradually came to the conclusion that the American revisers were nearer the meaning of the original languages than their British co-laborers. As a result of this conclusion we have the American Revised Version.

II.

OLD TESTAMENT BOOKS AND WRITERS

The Jewish Scriptures, which comprise thirty-nine books, were written during the eleven centuries between B. C. 1500 and B. C. 400, principally in the Hebrew language, by about twenty-eight different authors.

39 Books
28 Authors
11 Centuries

There are four divisions, as follows: (1) The Pentateuch (or the Law)—five books, Genesis to Deuteronomy. (2) Historical—twelve books, Joshua to Esther. (3) Doctrinal or Poetical—five books, Job to Solomon's Song (Canticles). (4) Prophetical—seventeen books, known as the Major (greater) and Minor (lesser) Prophets. The Major Prophets—five books, Isaiah to Daniel;

the Minor Prophets—twelve books, Hosea to Malachi.

The Pentateuch

The word *pente* means five, and *teuchos*, books—five books. These books contain the history of man from the creation to the conquest of Canaan. They were written by Moses during the years in the wilderness, between B. C. 1491 and 1451.

1. Genesis, meaning “origin” or “creation.” This is the most ancient history in existence, and covers a period of about 2,369 years.

2. Exodus, meaning “a going forth.” This book contains the history of the departure of the children of Israel from Egypt, and covers a period of about two hundred and sixteen years.

3. Leviticus, the law book. It contains the laws given by God, through Moses, to the Hebrew nation; called Leviticus because the administration of these laws was entrusted to the Levites. It covers a period of only one month.

4. Numbers, might be called The Numberings. In this book the census of the Israel-

ites is given. The time covered is thirty-eight years.

5. Deuteronomy, meaning the "second" or "repeated law." In it Moses repeats the law with explanations and additions. It contains a history of the last five weeks of the wilderness life. The last chapter, an account of Moses' death, was probably written by Joshua.

Historical Books

These books contain the history of the Israelites during three great periods of their national life: (1) As a confederation of independent tribes; (2) as a monarchy, becoming separated after one hundred and twenty years into two kingdoms; (3) as captives, including also an account of the return from captivity.

1. Joshua, meaning "salvation," written by Joshua, covering about twenty-five years. This book tells of conflict, faith, victory.

2. Judges, authorship uncertain, but the earlier part probably written by Samuel. In this book a period of about three hundred years is covered. There were fifteen judges,

two of whom—Eli and Samuel—are mentioned in 1 Samuel.

3. Ruth. The authorship and date are very uncertain. By some its authorship is attributed to Samuel. The events are thought to have occurred during or soon after the judgeship of Gideon. The story covers a period of ten years, and is a beautiful picture of the best family life of those times. It has been referred to as an appendix to Judges and an introduction to Samuel.

4, 5. 1 and 2 Samuel, probably written by Samuel, Nathan and Gad (1 Chron. 29: 29). Time covered, B. C. 1146 to 1015. These two books are one in the Hebrew Canon. The great event in them is the establishment of the monarchy. Samuel was the last judge, and it was he who anointed the first king. "In the three double books of Samuel, Kings, and Chronicles is found the record of the rise, glory, and fall of the Israelitish monarchy."

6, 7. 1 and 2 Kings, authorship uncertain; probably written by scribes and recorders who were contemporary with the events (2 Chron. 9:29), and at a later date com-

piled into a continuous history and edited by Jeremiah or Ezra. Time covered, B. C. 1015 to 561. These books form but one book in the ancient Hebrew manuscripts. In them we have a history of the death of David, the reign of Solomon, the divided kingdom, and the captivity.

8, 9. 1 and 2 Chronicles, probably compiled and written by Ezra. The two books comprise a historical summary of all that has gone before, from Adam to the destruction of Jerusalem by Nebuchadnezzar.

10. Ezra, written by Ezra, a Jewish scribe, about B. C. 458. The first six chapters are a history of the return of the first exiles under Zerubbabel and the building of the temple; the last four are a history of Ezra's journey to Jerusalem and the reforms he inaugurated, nearly eighty years later.

11. Nehemiah, written by Nehemiah about B. C. 433. It takes up the history about twelve years after the close of the book of Ezra and gives an account of the rebuilding of the wall and various reforms at Jerusalem.

12. Esther, author unknown. It is a story of the captivity, and belongs to the

time between the dedication of the second temple and the coming of Ezra to Jerusalem.

Doctrinal or Poetical Books

1. Job, authorship and date unknown. It is probably the oldest book in existence, and there is no good reason why it may not have been written by Job himself. In this book it is shown that there is a personal devil; that good people suffer affliction; that the Lord is merciful.

2. Psalms, of which there are one hundred and fifty by various authors, written during a period of 1,000 years. David wrote seventy-three. The authorship of fifty cannot be determined. "They touch upon every human experience and every hope of man."

3. Proverbs, written principally by Solomon. "It is a manual of practical rules of life, as the book of Psalms is a manual of devotion."

4. Ecclesiastes, written by Solomon near the close of his life. The book shows the vanity of all earthly pleasures, and the excellence and benefits of true religion.

5. Song of Solomon, written by Solomon about B. C. 1014. The book is an allegory,

setting forth the relation that exists between Christ and His church.

Prophetical Books

Major Prophets

1. Isaiah. This prophet prophesied in Jerusalem about sixty years, from B. C. 759 to 698. The ten tribes were carried into captivity in B. C. 721, so that Isaiah prophesied before and after that event. He was the greatest of the Old Testament prophets, and spoke clearly of the promised Messiah.

2. Jeremiah. The name means "exalted of Jehovah." He prophesied from B. C. 627 to 587, the year of the final destruction of Jerusalem. He lived at Anathoth, just north of Jerusalem. His mission was a sad one, and he was greatly persecuted, yet he never faltered.

3. Lamentations, written by Jeremiah immediately after the fall of Jerusalem. The book is a dirge consisting of five elegies, written amid the ruins of the sacred city. The prophet expressed his great grief for the desolation of Jerusalem and the captivity of Judah.

4. Ezekiel, a prophet of the captivity, was carried to Babylon, B. C. 598, with King Jehoiachin, and began to prophesy five years later (Ezek. 1:1-3). He prophesied for twenty-two years. He remained on the banks of the Chebar river, where he had his remarkable visions of Jerusalem and the temple.

5. Daniel, a prophet of the captivity, was taken to Babylon at the age of fourteen years, at the time of the first invasion of Jerusalem, B. C. 605, at which time the beginning of the seventy years' captivity (Jer. 25:9-12; 29:10) must be counted. He lived to an advanced age, devout, courageous, filled with wisdom, honored. It is said that the record of his life does not present a single imperfection.

Minor Prophets

Arranged chronologically, the twelve minor prophets may be grouped as follows:

(A) Before the captivity:

1. Jonah, B. C. 862. He lived in Galilee; the Lord sent him to Nineveh.

2. Joel. There is a wide divergence of

opinion as to time, ranging from B. C. 860 to 800. He probably lived in Jerusalem.

3. Amos, a farmer and shepherd, B. C. 800 to 784, a native of Tekoa, six miles south of Bethlehem. The scene of his labors was at Bethel in the northern kingdom.

4. Hosea, meaning "salvation," B. C. 785 to 725, was a prophet of the northern kingdom. He proclaimed the doom of the nation.

(B) During the captivity of the ten tribes and before the captivity of Judah:

1. Micah, B. C. 750 to 710; was a prophet to both kingdoms; clearly stated the birth-place of the promised Messiah.

2. Nahum, B. C. 720 to 698; prophesied against Nineveh.

3. Zephaniah, B. C. 630 to 620; denounced in unsparing terms the evils of Judah and Jerusalem.

4. Habakkuk, B. C. 626; predicted the destruction of the Chaldeans.

(C) During the captivity of Judah:

Obadiah, B. C. 586; predicted the utter destruction of the Edomites.

(D) After the captivity:

1. Haggai, B. C. 520; made an appeal to the people to complete the temple, which

had been lying in an unfinished state for fifteen years.

2. Zechariah, B. C. 520 to 518; associated with Haggai; his prophecy is a series of nine visions, given for the encouragement of God's people.

3. Malachi, B. C. 433 to 427; his prophecy corresponds with the last chapter of Nehemiah.

These prophecies were all written by the prophets whose names they bear, but the exact time of several of them is very uncertain. But little is known of any of them further than can be learned from the prophecy itself.

III.

NEW TESTAMENT BOOKS AND WRITERS

The New Testament, which comprises twenty-seven books, was written probably between A. D. 38 and A. D. 96, in the Greek language, by eight different authors.

27 Books
8 Authors
58 Years

There are four divisions, as follows: (1) Biographical—four books, Matthew to John. (2) Historical—one book, The Acts. (3) Doctrinal or Devotional—twenty-one books, known as the Pauline and General Epistles. The Pauline Epistles—fourteen books, Romans to Hebrews. The General Epistles—seven books, James to Jude. (4) Prophetic—one book, Revelation.

Biographical Books

In the four gospels we have the life of

Christ from four different points of view. They were written in the Greek language, and Matthew in both Greek and Hebrew.

1. Matthew, written by Matthew, also called Levi, one of the twelve apostles, about A. D. 38. Matthew writes to the Jews, and shows that the Scriptures find their fulfilment in Jesus Christ as the promised Messiah.

2. Mark, written by John Mark, an evangelist, and son of a woman named Mary who lived in Jerusalem, between A. D. 60 and 64, at Rome. Mark writes primarily for the Gentiles, and presents Jesus as a wonder-working Christ.

3. Luke, written by Luke, a companion of Paul and a physician, about A. D. 63 or 64, in Greece. Luke writes for the Greeks, dwelling upon the human side of Christ, presenting Him as the Son of man.

4. John, written by the Apostle John, between A. D. 80 and 90, at Ephesus. This book was written for all Christians, the central thought being that Jesus is the Christ, the Son of God, a Divine Being who became incarnate and dwelt among men.

The Historical Book

The Acts was written by Luke, the writer of the third gospel, about A. D. 63 or 64, in Greece. It is the first history of the Christian church, covering a little more than thirty years, from the resurrection of Christ, A. D. 30, to Paul's first imprisonment in Rome, A. D. 61.

Doctrinal or Devotional Books**The Pauline Epistles**

The Epistles written by Paul, or the Pauline Epistles, are arranged chronologically as follows:

1. 1 Thessalonians, written at Corinth, A. D. 52 or 53, during Paul's one and one-half years' stay in that city while on his second missionary journey, to the church at Thessalonica. The general theme is the second coming of Christ.

2. 2 Thessalonians, written at Corinth, a few months after the first. In his second epistle the apostle explains more fully some things in his first letter which they had evidently misunderstood. He is still on his second missionary journey.

3. 1 Corinthians, written at Ephesus, A. D. 57, near the close of Paul's three years' stay in that city while on his third missionary journey, to the church at Corinth. Paul deals with questions that pertain to practical godliness, laying down principles on which the law of purity rests.

4. 2 Corinthians, written in Macedonia soon after writing the first Epistle. Paul rejoices that they have heeded his words, and dwells on his apostolic authority. He is on his third missionary journey.

5. Galatians, written at Corinth, A. D. 57, to the churches in Galatia. Subject, Christian liberty. Paul on his third missionary journey.

6. Romans, written at Corinth, A. D. 58, to the Christians in Rome, whom he had never seen. Paul is still on his third missionary journey. This has been said to be Paul's masterpiece. The central thought is justification by faith.

7-11. Philippians, Colossians, Philemon, Ephesians, and probably Hebrews, were written during Paul's first imprisonment at Rome, A. D. 62, 63. They are called the "Epistles of the Imprisonment." They

were probably written in the order mentioned. Philippians, Colossians and Ephesians were written to churches. Thankfulness for favors received, true Christian resignation and spiritual joy, the supremacy of Jesus Christ, and the unity of the church in Christ, are leading points discussed. Philemon was written to a "beloved fellow-worker" by that name on a private matter in which Paul makes intercession for Onesimus, a slave belonging to Philemon. The last of these epistles was written "to the Hebrews." The central thought is the priesthood of Christ.

12. 1 Timothy, written in Macedonia about A. D. 65, after the apostle's first imprisonment at Rome, to Timothy, pastor, or bishop, of the church at Ephesus. In this letter Paul instructs his beloved disciple in church order and discipline.

13. Titus, also written in Macedonia about the same time the first letter was written to Timothy. Both epistles treat principally of the duties pertaining to the pastoral office.

14. 2 Timothy, written at Rome, A. D. 66, during Paul's second imprisonment, and

shortly before his execution. We have here the great apostle's last words, in which he clearly states that he is "ready to be offered." These three epistles are called Paul's "pastoral epistles."

The General or Catholic Epistles

1. James, written at Jerusalem by James, the Lord's brother, for many years pastor, or bishop, of the church at Jerusalem, probably in A. D. 62. It is written to the scattered tribes, and dwells on faith as essential to salvation. Josephus tells us that James was stoned to death, A. D. 62.

2. 1 Peter, written by the Apostle Peter to the Christians of Asia Minor, about A. D. 64, from Babylon (chap. 5:13); but many think Babylon is a mystical name for Rome. Peter exalts Christ and the cross, and exhorts them to obedience, unity, love, humility and watchfulness.

3. 2 Peter, written by Peter to the Christians of Asia Minor about A. D. 66; place of writing not known. The epistle is full of warning.

4-6. 1, 2 and 3 John, written by the Apostle John at Ephesus, about the same

time he wrote his gospel, A. D. 85-90. The first epistle was probably addressed to the churches of Asia. In it John proclaims the incarnation of Christ as God manifest in the flesh. The second and third epistles are addressed to individuals, although some hold that the term "elect lady" in the second has reference to a church.

7. Jude, written by Jude, brother of James, time not known, but probably before the destruction of Jerusalem, A. D. 70; aimed at the gross evils of the time.

The Prophetical Book

The Revelation, or Apocalypse, written by the Apostle John, probably A. D. 95 or 96. John's vision was on the Isle of Patmos, and the book was written either on the isle or after his return to Ephesus. It consists largely of prophecy in figurative language.

IV.

THE OLD TESTAMENT WORLD

Its Extent

The events enumerated in the Old Testament occurred in a comparatively small tract of country, between 30 degrees and 54 degrees east longitude and between 30 degrees and 40 degrees north latitude.

In extent the Old Testament World is from 1,200 to 1,400 miles long (from east to west), and from 800 to 900 miles wide.

Excluding the large bodies of water it includes about one million square miles, which is equal to about one-third of the extent of the United States, not including Alaska.

It is bounded on the north by Armenia, on the east by Media and Persia, on the south by the Arabian desert, and on the west by the Mediterranean Sea.

It is difficult to note the exact limits of the different countries as their boundaries vary

at different periods of their history. It should be remembered that the Arabian desert occupies a large portion (nearly one-half) of the territory.

The Principal Countries

1. Egypt on the southwest, the land where God's people dwelt for more than two centuries, the last half of the time under great oppression.

2. Canaan on the west, the land which God promised to Abraham and his descendants.

3. Syria on the west, northeast of Canaan. It was for many centuries an active enemy of the Hebrew nation.

4. Armenia on the north, where Noah's ark rested. But few Scriptural events are associated with this country.

5. Mesopotamia, southwest of Armenia, the land to which Abram journeyed when called to leave Ur.

6. Assyria, south of Armenia. Its capital, Nineveh, became one of the largest cities in the East. Assyria was the land of the captivity of the ten tribes.

7. Chaldea, called also Babylonia, south-

east of Mesopotamia, extending to the Persian Gulf. It was the land of the captivity of Judah. Babylon, its capital, when at the height of its power and glory was the metropolis of the East.

8. Media on the east, south of the Caspian Sea. At one time a large and important portion of the Assyrian Empire belonged to Media.

9. Persia on the east, south of Media. Under Cyrus the Great the Persians gained the supremacy over the Medes, and in B. C. 538 Cyrus took the city of Babylon. Two years later he issued an edict permitting the Hebrew captives to return to Palestine.

Mountains

Much of the country embraced in the Old Testament World is rough and broken with mountain ranges. This is especially the case with Canaan, Syria and Armenia. The principal mountain ranges are the Ararat Mountains on the north, the Caspian Mountains on the northeast, extending around the south side of the Caspian Sea, the Zagros Range, extending from Armenia

southeast to the Persian Gulf, and the Lebanon Range on the west.

Seas

The principal seas are the Red Sea on the southwest, the Dead Sea and the Sea of Galilee in Canaan, the Mediterranean Sea on the west and the Caspian Sea on the northeast. In addition to these there is the Persian Gulf on the southeast.

Rivers

Four rivers should be noted: The Nile flows northward through Egypt. The Jordan flows south through Canaan into the Dead Sea. The Tigris and Euphrates rise in Armenia and flow in a southeasterly direction, enclosing Mesopotamia and Chaldea, and finally unite and empty into the Persian Gulf.

Location of Eden

In Genesis 2:10 we are told that the Garden of Eden was watered by a river which became "four heads." That the Tigris and the Euphrates are two of the four rivers seems certain. The garden may have

been in the highlands of Armenia, west of Mount Ararat. Here, within a circle of a few miles, four large rivers rise, which may have been the rivers referred to. But another location now quite generally preferred is near the spot where the Euphrates and Tigris form a junction, about one hundred and twenty miles north of the Persian Gulf.

V.

OLD TESTAMENT HISTORY

The Bible is the oldest historical book extant, and no true history of the world could be written without consulting its pages. In it we find the history of the beginning of things. In this it is different from all other histories.

Old Testament History may be divided into five periods as follows:

- I. The Period of Beginnings.
- II. The Period of the Patriarchs.
- III. The Period of the Theocracy.
- IV. The Period of the Kings.
- V. The Period of Foreign Rulers.

I. THE PERIOD OF BEGINNINGS

This period extends from the Creation of Man to the Deluge, covering 1,656 years,

from B. C. 4004 to B. C. 2348 (Ussher's Chronology*).

Leading Events

1. The Fall of Man, thus bringing sin into the world.

2. The translation of Enoch (Gen. 5:24; see Heb. 11:5).

3. The warnings God gave Noah by which he was led to prepare the ark.

The history of this long period is given in the first six chapters of Genesis. During the time the Old Testament world became densely populated, and the race exceedingly wicked, so that God decided to destroy the people from the face of the earth.

*The Chronology of these early times is very uncertain. From Adam to Christ is now quite generally believed to have been a much longer period than four thousand years. We shall, as a rule, follow Archbishop Ussher, but we do this merely for the sake of uniformity. Ussher lived three hundred years ago (1580 to 1656), and in the light of modern research his Chronology needs revising, but there is such a lack of uniformity among scholars that when we discard his system we are in great confusion.

Men Contemporaneous

Adam lived nine hundred and thirty years and Methuselah, nine hundred and sixty-nine years. Adam was contemporary with Methuselah two hundred and forty-three years. Methuselah died less than a year before the deluge and was contemporary with Noah six hundred years. Noah lived six hundred years before the deluge and three hundred and fifty years after it. Noah had been dead two years when Abraham was born, but Shem lived one hundred and fifty-two years after the death of his father and was contemporary with Abraham one hundred and fifty years. Thus we see how the story of the Creation might have been accurately handed down even to Moses' time.

Extent of the Deluge

There has been much discussion as to the extent of the deluge. Was the whole round world covered with water or only the Old Testament world? Whatever may be the conclusion arrived at, this much must be considered settled, that "the deluge was co-extensive with the human population of

the earth." Traditions of the flood are found in every branch of the human family, which is a strong corroborative testimony of the fact of the deluge as well as the extent.

II. THE PERIOD OF THE PATRIARCHS

This period extends from the Deluge to the Exodus, covering eight hundred and fifty-seven years, from B. C. 2348 to B. C. 1491.

Leading Events

1. The call of Abram.
2. Abraham, Isaac and Jacob in Canaan.
3. Joseph and then Jacob and his family in Egypt.
4. The Egyptian bondage.
5. Moses and Aaron called to deliver Israel.
6. The ten plagues and the Exodus.

The Dispersion

After the deluge the earth was again populated through three lines, Shem, Ham and Japheth, to which the races and languages of men may be traced. At the tower of Babel the Lord confused the language of the peo-

ple and scattered them over the face of the earth. The object was to give an opportunity for development and to limit the spread of evil.

Abraham

The new race started out on a very much higher plane than the former one; but man went astray and fell into sin, and there was danger that the truth would be lost from the earth. Another method of preserving the truth and saving man was now undertaken by the Most High. His purpose was to choose a man, and through him a family and a nation, to be God's witness upon the earth. Abram was chosen. At the call of God he left Ur and moved up the Euphrates to Haran, in Mesopotamia, about five hundred miles north of Ur. Here the family remained until Terah, Abram's aged father, died. Then God called Abram the second time and he at once journeyed to Canaan, taking with him Lot, his brother's son. Now followed the trip to Egypt, the separation between Lot and Abram, the rescue of Lot from the kings and the change of Abram's name from Abram, "high or exalted fa-

ther," to Abraham, "the father of a multitude."

Isaac

When Abraham was one hundred years old, Isaac, the child of promise, was born, B. C. 1896. When Isaac was about twenty-five years old, the Lord tested Abraham's faith by commanding him to offer up Isaac as a burnt-offering. When Isaac was forty years old Rebekah became his wife. At the death of Abraham he was buried in the cave of Machpelah with his wife, Sarah. At present this cave is covered by a Mohammedan mosque, which is sacredly guarded against the intrusion of travelers.

Jacob

Twenty years after Isaac's marriage, when he was sixty years of age, Jacob and Esau were born. When the boys were about thirty-two years old, Esau, the elder, sold his birthright to Jacob for a dinner of pottage (Gen. 25:27-34). About forty-four or forty-five years after this Jacob, through the assistance of his mother, deceived Isaac and stole the blessing that by right belonged to Esau. To

escape the wrath of Esau, it was necessary for Jacob to leave home, and so Rebekah persuaded Isaac to send him to Haran to obtain a wife. On the way Jacob had a vision near Luz and made a vow to God. He married in Haran and after remaining with Laban, his uncle, for twenty years he took his large family and started for Canaan. On the way he wrestled with the angel and prevailed and met his brother, Esau, in peace.

Time Spent in Egypt

The Bible narrative now introduces the story of Joseph. No blemish appears in the life of this noble youth. Jacob lived in Egypt seventeen years, Joseph lived fifty-four years after the death of his father, and the descendants of Jacob remained one hundred and forty-four years after the death of Joseph, which makes the entire time in Egypt two hundred and fifteen years. God delivered them from their cruel taskmasters with a mighty hand.

Chronology

Abraham was born in Ur, B. C. 1996.

Abraham called the first time, B. C. 1926.

Abraham at Haran, B. C. 1926 to 1921.

Abraham was called the second time and left Haran for Canaan, B. C. 1921.

Abraham separated from Lot, B. C. 1918.

Abraham rescued Lot, B. C. 1913.

God's covenant with Abraham, B. C. 1913.

Isaac was born, B. C. 1896.

Isaac was offered up on Moriah, B. C. 1871.

Isaac was married to Rebekah, B. C. 1856.

Jacob and Esau were born, B. C. 1836.

Abraham died (175 years old), B. C. 1821.

Esau sold his birthright, B. C. 1804.

Isaac was deceived by Jacob, B. C. 1760.

Jacob fled from Canaan, B. C. 1760.

Joseph was born in Haran, B. C. 1746.

Jacob left Haran for Canaan, B. C. 1740.

Joseph sold (17 years old), B. C. 1729.

Joseph cast into prison, B. C. 1719.

Joseph made ruler of Egypt, B. C. 1716.

Isaac died (180 years old), B. C. 1716.

Jacob goes down into Egypt, B. C. 1707.

Jacob died (147 years old), B. C. 1689.

Joseph died (110 years old), B. C. 1635.

Moses was born, B. C. 1571.

Moses called to deliver Israel, B. C. 1492.

The Israelites left Egypt, B. C. 1491.

Recapitulation

The events of the period have led us into five lands: 1. Ur, where Abraham was born. 2. Canaan, where Isaac lived, from which place Jacob fled and where Joseph was sold. 3. Mesopotamia, where Jacob fled. 4. Egypt, where the nation was raised up. 5. Arabia, the land to which Moses fled and where he received his call to deliver Israel.

We have studied the lives and characters of five great men: 1. Abraham, the father of the Israelitish nation. 2. Isaac, the child of promise. 3. Jacob, a man of prayer and faith, who gained a signal victory and received a great blessing. 4. Joseph, a man of integrity, who became great. 5. Moses, who led God's people out of Egypt. Study (1) the training, (2) the character, (3) the influence and power, and (4) the success of these leaders.

Thus we have seen the Lord gradually bringing about His purposes in ways that are mysterious and strange. Through Noah and then through Abraham, Isaac and Jacob, God preserved faith in the earth. His plans for the redemption of the human family were being carefully wrought out. A

nation is raised up in a foreign country and then with a mighty hand is delivered from the oppressor and started toward the land of promise. We should learn that no event in our lives is unimportant, for great results may spring from that which in itself is very insignificant.

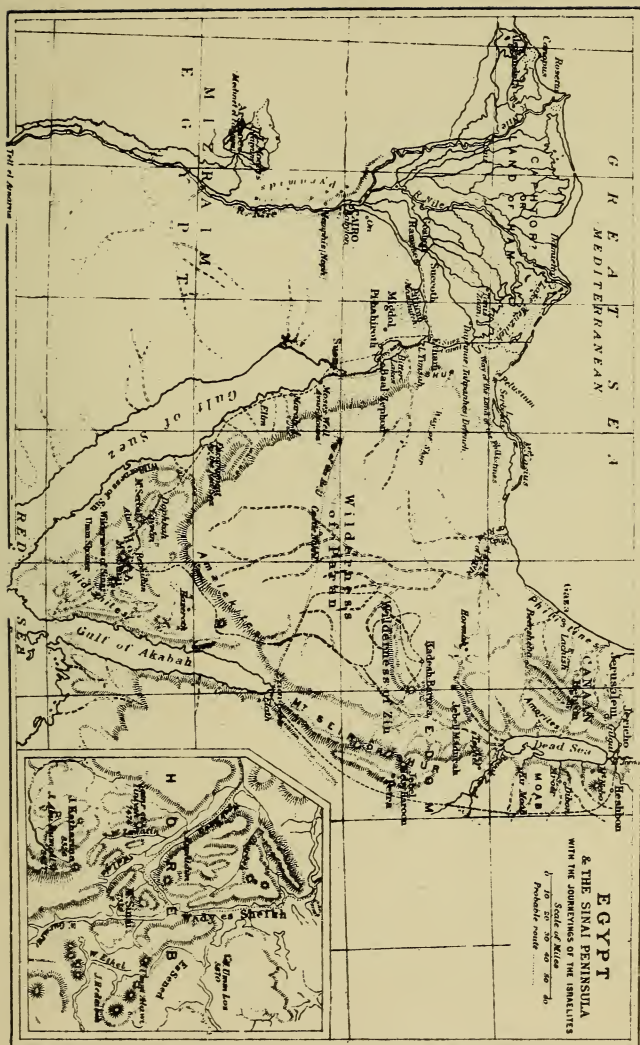
III. THE PERIOD OF THE THEOCRACY

This period extends from the Exodus to the Monarchy, covering three hundred and ninety-five years, from B. C. 1491 to B. C. 1096.

During this period Jehovah was king (Judges 8:23; 1 Sam. 8:7), and Israel was governed by rulers of God's appointment, as Moses and Joshua and the Judges (Judges 2:16). We therefore call it the period of the Theocracy.

Leading Events

1. Giving the law at Sinai.
2. The wilderness life.
3. The conquest of Canaan.
4. The rule of the judges, from the death of Joshua to Saul.



At Sinai

In less than two months after leaving Egypt Israel was encamped before Mount Sinai. The Lord had safely brought them through the sea, had given them bread from heaven and had delivered them from their enemies. Now Moses brought them out before the mount to meet the Lord. There were thunders, lightnings and the sound of a trumpet. It may be supposed that when the sound of the trumpet ceased, Jehovah himself immediately spoke and, in a voice loud enough to be distinctly heard by the immense, assembled multitude, gave them the ten commandments. Afterward God wrote the law with His own finger on two tables of stone, and to-day He writes it on the fleshy tables of our hearts.

After giving the children of Israel the ten commandments the Lord talked with Moses and gave him a large number of special enactments based upon them for the government of the people (Exod. 20: 22 to 23: 33). Then Moses wrote "all the words of the Lord" and called the people together to ratify the covenant. An altar was built, offerings were sacrificed, and the book of the

covenant read. The people made a solemn promise to obey, and the blood of the sacrifice was sprinkled on the altar, on the people and on the book (Exod. 24:3-8). Moses was then called up into the mount with the Lord to receive instructions concerning the tabernacle and other sacred matters, and for forty days the people lost sight of their leader. Then came the disobedience (Exod. 32). Afterward Moses was again in the mount with the Lord for forty days, and a second time God gave him the ten commandments on two tables of stone (Exod. 34:1-28).

The tabernacle was dedicated on the first day of Abib, B. C. 1490. Then immediately followed the untimely death of Nadab and Abihu (Lev. 10:1-11).

The Israelites remained at Sinai eleven months and twenty days, from the first day of the third month, B. C. 1491 (Exod. 19:1), to the twentieth day of the second month, B. C. 1490.

From Sinai to Canaan

Why the long delay at Sinai? 1. To give time to properly organize. 2. To edu-

cate and establish them in their religion. 3. To give them needed rest. But at last the vast host began their eastward and northward march toward the land of promise. They soon reached the borders of the land and halted at Kadesh-barnea. The spies were sent over, the evil report of the ten discouraged the people and the rebellion followed. They then started on a wandering, wilderness life which was to last for thirty-eight years. During this time it became necessary for Jehovah to repeatedly chastise them because of their idolatries, their rebellions and their murmurings. It is impossible to follow them with certainty in all their wanderings. Some of the leading events were Korah's rebellion (Num. 16); Aaron's rod budding (Num. 17); the death of Miriam, Moses' sister (Num. 20:1); water brought from the rock at Meribah and the rashness of Moses by which he was kept from entering Canaan (Num. 20:2-13); the death of Aaron on Mount Hor (Num. 20:22-29).

Joshua Succeeds Moses

Finally they were encamped on the east of Jordan in full view of the Promised Land.

Joshua was appointed the successor of Moses, and Moses, the great general and law-giver, was called up into Mount Nebo to die. He was called to his reward without having entered upon his earthly inheritance.

Under the new leader Jordan was crossed and the conquest of Canaan begun. As soon as the Israelites had entered Canaan the sign of circumcision was revived and the Passover renewed. After about six years of war the land was so far subdued that it was divided among the tribes.

The Judges and Oppressions

During the time from Joshua to Saul, about three hundred years, there was no central government and no magistrate that wielded power whom all the tribes obeyed. "Every man did that which was right in his own eyes," that is, every man was largely his own master, lawgiver and executive. There were repeated uprisings of the natives against their Israelitish conquerors, and also invasions by foreign tribes. Thus God's people were often greatly oppressed. The judges were, in most instances, men raised up to lead the Israelites in their effort to

drive back the invaders. Most of the judges ruled over a limited region, and it was doubtless the case that at times more than one was in authority in different parts of the land at the same time, while at other times there were long intervals of foreign servitude under which the people groaned without deliverers. The "oppressions" caused by the invading hordes are generally reckoned as seven, as follows:

1. The Mesopotamian oppression (Judges 3:1-11), soon after the death of Joshua. Othniel, the first judge, was the deliverer.

2. The Moabite oppression (Judges 3:12-30). Ehud, the second judge, was the deliverer.

3. An oppression, or rather, a raid by the Philistines (Judges 3:31). Shamgar, the third judge, repelled this attack and slew six hundred men with an ox goad.

4. The Canaanite oppression (Judges, chaps. 4, 5). A woman, Deborah, the fourth judge, assisted by Barak, delivered Israel from Jabin and Sisera.

5. The Midianite oppression (Judges 6-8). The Midianites overran the central part of Canaan, plundering and destroying.

The Israelites hid in the caves of the mountains. Gideon, the fifth judge, was the deliverer. With three hundred chosen men, in a night attack, the enemy was put to rout.

The sixth judge was Abimelech, one of Gideon's sons (Judges 9). The seventh judge was Tola (Judges 10:1, 2). The eighth judge was Jair (Judges 10:3-5).

6. The Ammonite oppression (Judges 10:6 to 11:40), lasting eighteen years. The Israelites finally rallied, called Jephthah, the ninth judge, to the command, and put them to flight and wasted their territory.

The tenth judge was Ibzan, the eleventh was Elon, and the twelfth was Abdon (Judges 12:8-15).

7. The Philistine oppression (Judges 13-16). The oppression lasted during the judgeships of Eli, the thirteenth judge, who was also high priest, of Samson the fourteenth, and of Samuel, the fifteenth and last. The Philistines were the most active and aggressive nation of Palestine. Strong in their military organization, fierce in their warlike spirit, they overran the southwestern part of Israel's possession for years (13:1). They climbed the passes at their will, carry-

CANAAN as divided among THE TWELVE TRIBES

Scale of Miles
0 10 20

Cities of Refuge are underlined



ing off not only the harvest when ripe, but even men, women, and children to slavery. It was against such an enemy that Samson was raised up. His great strength was an endowment from God, on condition of his living the life of a Nazarite. Four times it is declared that the Spirit of the Lord came upon him in connection with his feats of strength (13:25; 14:6, 19; 15:14).

Samuel, the last of the judges, was also the first in the regular succession of prophets. Very early in life he was taken to Shiloh, the religious capital of Israel, and put under the charge of Eli. He remained as Eli's assistant until the death of the latter. Samuel had godly parents and a good home. It was during his career that the period of the kings began.

VI.

OLD TESTAMENT HISTORY (Concluded)

IV. THE PERIOD OF THE KINGS

This period extends from the coronation of Saul to the captivity of Judah, covering five hundred and eight years, from B. C. 1095 to B. C. 587.

Leading Events

1. The erection of the temple by Solomon on Mount Moriah.
2. The division of the kingdom at the close of Solomon's reign.
3. The fall of Samaria and the captivity of the ten tribes.
4. The destruction of Jerusalem and captivity of Judah.

The Undivided Kingdom

When the elders of Israel asked for a king

both Samuel and God were much displeased; but after a solemn protest the Lord promised to grant their request. Saul was twice called: (1) in secret by Samuel, and (2) at a large assembly at Mizpeh. There could be no conflict between the two calls, for the Lord directed them both. But Saul became rebellious and disobedient and the Lord rejected him and chose David who became one of Israel's greatest and best kings. When David was seventy years old he chose his son Solomon to rule in his stead. Solomon asked for and received great wisdom. He also had riches and honor. His great work was the building of the temple. During the latter part of his life he fell into grievous sins. Saul, David and Solomon each reigned forty years, B. C. 1095 to 975.*

The reigns of Saul and David were warlike. Their campaigns were frequent and extensive. The reign of Solomon was peaceful.

Chronology**

Samuel was born about B. C. 1146.

*Some authorities think that Saul reigned only twenty years.

**See footnote, page 38.

- Israel asks for a king, B. C. 1095.
- Saul chosen king, B. C. 1095.
- David born in Bethlehem, B. C. 1085.
- Saul rejected by the Lord, B. C. 1079.
- David anointed at Bethlehem, B. C. 1065.
- David slays the giant Goliath, B. C. 1063.
- Saul tries to kill David, B. C. 1062.
- David covenants with Jonathan, B. C. 1062.
- David an exile, B. C. 1062 to 1055.
- Saul and his sons slain, B. C. 1055.
- David anointed king over Judah, B. C. 1055.
- Ish-bosheth king over Israel, B. C. 1050-48.
- Abner and Ish-bosheth slain, B. C. 1048.
- David anointed king over all Israel, B. C. 1048.
- 1048.
- Nathan first mentioned, B. C. 1042.
- David cares for Mephibosheth, B. C. 1040.
- David's great sin, B. C. 1035.
- Nathan reproves David, B. C. 1034.
- Absalom's rebellion, B. C. 1023.
- Solomon anointed king, B. C. 1015.
- Solomon dedicates the temple, B. C. 1004.
- Solomon's death, B. C. 975.

The Kingdom Divided

After Solomon's death the people assembled at Shechem to choose a new king.

Solomon's natural successor was his son Rehoboam. But the people had determined to exact certain reforms as the condition of their allegiance. The northern tribes had many grievances. They were oppressed. The forced free labor for Solomon's great works was exceedingly burdensome. Taxation was heavy. They were so far removed from Jerusalem that they could not share in the wealth which filled the coffers of those in authority. The demands made upon Rehoboam were righteous and should have received careful consideration, but instead of heeding the requests of the northerners, the young king answered them roughly and declared he would increase their burdens. Then came the revolt and the ten tribes immediately made Jeroboam their king.

The kingdom of Israel was the first to perish, continuing only two hundred and fifty-four years after the death of Solomon—B. C. 975 to 721. Judah continued one hundred and thirty-four years longer, from B. C. 975 to 587. Each kingdom was ruled by nineteen kings. In addition to this Judah was ruled for seven years by Athaliah, the usurper.

The kings of Israel were all wicked and seven usurped the throne by bloodshed. Judah's kings were all descendants of David, but Israel's kings sprang from nine different houses or dynasties.

THE KINGDOM OF ISRAEL

Jeroboam

Jeroboam was a very remarkable man. He was an Ephraimite of the town of Zereda, whom Solomon had made chief of the forced labor from the tribes of Ephraim and Manasseh. After he was made king there were bright prospects before him. His kingdom was large and prosperous and he was a man of ability and energy. But he allowed a worldly policy to predominate and gradually led his people away into idolatrous practises which eventually caused his downfall and the utter extermination of all his house (1 Kings 14:11). Jeroboam reigned twenty-two years.

Nadab

At the death of Jeroboam, Nadab, his son, became king. Nadab reigned less than two years and was assassinated by Baasha, of the tribe of Issachar, who usurped the king-

dom. With Nadab perished his children and the race of Jeroboam, as God had foretold by Ahijah (1 Kings 14:5-11; 15:25-30). Jehu uttered a similar prophecy against Baasha (1 Kings 16:1-4), which was soon fulfilled in the extermination of his family.

Baasha, Elah, Zimri

Baasha reigned twenty-four years and at his death his son Elah became his successor. Elah reigned less than two years and while intoxicated was slain by Zimri, one of his officers, who succeeded him as king. Zimri destroyed all the family of Baasha, according to the prediction of the prophet Jehu.

Omri

When it became known that Elah was dead, the army at once elected Omri, their general, to be king of Israel. Omri immediately marched against Zimri, attacked him at Tirzah, and forced him to burn himself and all his family in the palace. His reign had lasted only seven days. But Omri was not allowed to establish his dynasty without a struggle against Tibni whom half of the people desired to raise to the throne. The

civil war lasted four years, when Tibni died and Omri reigned alone. The entire time of Omri's reign was twelve years. His most important work was the founding of Samaria which henceforth became the capital of Israel. He was more wicked than any king who had preceded him.

Ahab

At the death of Omri, Ahab, his son, became king. He was an infamous king and his wickedness knew no bounds. He fully established Baal worship. No king of the Jews left a sadder record. Under him idolatry and wickedness became fearfully prevalent, the prophets of God were slain and His worship forbidden. Ahab "did more to provoke the Lord to anger than all the kings that were before him." He was slain in battle and dogs licked up his blood at the pool of Samaria.

The Moabite Stone

A strong confirmation of Bible history is the Moabite stone which was discovered by Doctor Klein, a German missionary, in 1868. It is a black basalt rock about four feet by

two, on which an inscription of thirty-four lines appears, engraved by Mesha, king of Moab, during the reigns of Omri and Ahab. Omri, Ahab and Israel are mentioned by name.

Ahaziah, Jehoram

At the death of Ahab, Ahaziah, his son, reigned in Israel two years. At his death his brother, Jehoram (or Joram), took the throne and reigned twelve years. Jehoram did evil, but not as Ahab, his father, had done. He was slain by Jehu, a general of his army (2 Kings 9:24).

Jehu

After Jehu had slain his master he usurped the throne and continued to reign for twenty-eight years. He fulfilled the divine purpose in extirpating the house of Ahab, but his heart was not right with God. See his history in 1 Kings 19:16, 17; 2 Kings, chaps. 9, 10.

Jehoahaz, Jehoash

At the death of Jehu, Jehoahaz, his son, reigned in Israel seventeen years. He walked

in the ways of the wicked kings that had preceded him, and the Lord permitted the Syrians to oppress Israel. At the death of Jehoahaz, Jehoash, his son, reigned sixteen years. During his reign there was war between Israel and Judah in which Judah was defeated.

Jeroboam II.

At the death of Jehoash, Jeroboam II., his son, reigned forty-one years. Under this king Israel was restored to its ancient limits and stood at the height of its power. The political influence of the country was extended from Lebanon to the Dead Sea. As a result there was general prosperity, and wealth abounded. No such wealth had been known since the days of Solomon. But while the people were thus outwardly prosperous internal forces were at work which were soon to cause the complete destruction of the nation. Society was corrupt. Drunkenness and debauchery abounded. The passion for money became general. But little truth or knowledge of God was left in the land. Matters grew worse toward the close of Jero-

boam's reign and in the years which followed his death.

***Zechariah, Shallum, Menahem,
Pekahiah, Pekah***

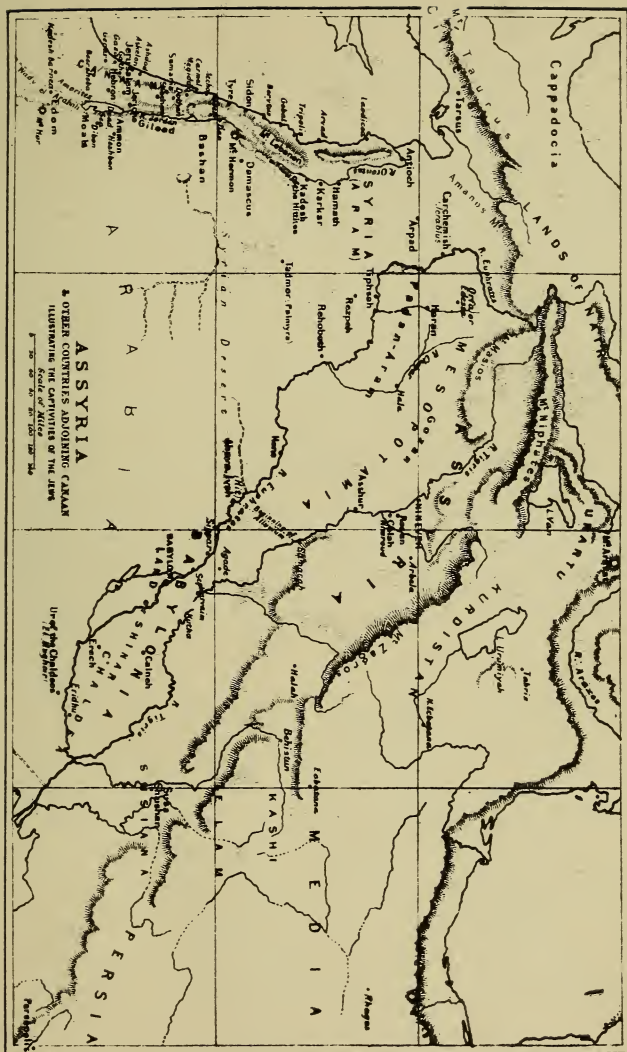
At the death of Jeroboam II., Zechariah, his son, reigned six months. He was slain by Shallum who reigned one month. Shallum was slain by Menahem who reigned ten years. Menahem became tributary to Assyria. At his death Pekahiah, his son, reigned two years. Pekahiah was slain by Pekah, one of his captains, who established himself on the throne and reigned for twenty years. During the reign of Pekah, Tiglath-pileser, a great Assyrian conqueror, began a sweeping conquest of the northern part of the kingdom of Israel. For two years he continued to deport in great numbers the inhabitants of the region afterward known as Galilee.

Hoshea—The Fall of Samaria

Pekah was slain by Hoshea who reigned nine years. Shalmaneser, king of Assyria, attacked Israel soon after Hoshea began to reign, and the king of Israel became a

vassal of Assyria and paid tribute to Shalmaneser. But Hoshea, seeing what appeared to be a favorable opportunity, made a bold dash for liberty. He formed an alliance against the Assyrians with So, the Pharaoh of Egypt, and refused longer to pay the tribute. This brought Shalmaneser and the Assyrian army upon them and for three years they besieged Samaria. The length of the siege shows the strength of Samaria. Its horrors may be inferred from Isa. 28:1-4; Hosea 10:14; 13:16; Amos 6:9-14. But the end at last came, and the city was obliged to capitulate. From the Assyrian inscriptions it appears that during the siege Shalmaneser was succeeded by Sargon, one of his generals, and that it was Sargon who finally took Samaria.

What became of the Israelites? Thousands were carried away into the northern districts of Assyria. The poorer ones who remained were mingled with foreigners who had been brought there by the Assyrians, and became the Samaritans (2 Kings 17:24). Thus do we see how the judgments of God fell upon the people because of their great wickedness.



THE KINGDOM OF JUDAH

Rehoboam

After the division of the kingdom, King Rehoboam was at first inclined to try to conquer the tribes that had revolted. He was prevented, however, by the killing of Adoram (1 Kings 12:18) and by Shemaiah, the man of God, who forbade the people of Judah and Benjamin from fighting against their brethren. It would have been folly for Rehoboam, an inexperienced king, to make such an attempt against a kingdom nearly three times the size of his own. Rehoboam's ruin was the result of his own folly. His character was weak and he was vain and conceited. His reign continued seventeen years.

Abijah

At the death of Rehoboam, Abijah, his son, became king. His reign was short, continuing less than three years. The record concerning him is that "he walked in all the sins of his father" (1 Kings 15:3).

When King Abijah confidently ascended the throne he seems to have immediately "set the battle in array" against the king of Israel. In the engagement which followed,

Abijah and his army were victorious, and Israel suffered a defeat from which it appears they did not recover for some years. Several cities, including Bethel, were taken by Judah.

Asa

At the death of Abijah, Asa, his son, took the throne. Asa reigned forty-one years. He was a good king and instituted extensive reforms. He purged the land of idolatry and followed the commandments of the Lord with his whole heart. His reign was largely peaceful. He erred in making an alliance with a heathen king instead of trusting God (2 Chron. 16:8-10).

Jehoshaphat, Jehoram, Ahaziah

At the death of Asa, Jehoshaphat, his son, became his successor. He ascended the throne when he was thirty-five years old and reigned twenty-five years. During the last four years of his life he reigned with his son, Jehoram. Jehoshaphat was distinguished by his zeal for true religion and his firm trust in God. He thoroughly cleansed the land from idolatry, and provided for the re-

ligious instruction of the people. The great error of his life was his alliance with the wicked Ahab. In an evil hour he agreed to ally the two kingdoms by the marriage of his son, Jehoram, with Athaliah, the infamous daughter of Ahab and Jezebel. Athaliah was like her heathen mother, and the union was disastrous in the extreme to the kingdom of Judah. Jehoram was weak as well as wicked and was wholly under the influence of his heathen queen, and the licentious worship of Baal was soon introduced into Jerusalem and established over the country. The temple of Solomon was left to decay and ruin and that of Baal was increased in size and magnificence. Nor did Jehoram even bear a good character, apart from his idolatries. He was avaricious, cruel and bloodthirsty. No one regretted his death. Ahaziah, his son, succeeded to the throne for one year; then, while on a visit to his uncle in the northern kingdom, he was slain by Jehu in his zeal to extinguish the house of Ahab (2 Kings 9:27).

Athaliah, the Usurper

As soon as Athaliah heard of the death of

Ahaziah she at once usurped the throne and ordered all the male members of the royal family put to death. But Joash, the infant son of Ahaziah, was spared and when seven years of age was raised to the throne by the high priest, Jehoiada, and Athaliah was put to death.

Joash

Joash reigned forty years. While Jehoiada lived, during a little more than half of his reign, the young king did very well and many reform movements were undertaken, but during the last part of his reign he sank to the level of his idolatrous surroundings. He became grossly wicked and finally, his body racked with disease, was murdered by his servants.

Amaziah, Azariah

At the death of Joash, Amaziah, his son, succeeded to the throne. His reign lasted twenty-nine years. "He did that which was right in the sight of the Lord, but not with a perfect heart." At the death of Amaziah, his sixteen-year-old son, Azariah, or Uzziah, was made king. He reigned fifty-two years.

The first part of his reign was prosperous and happy, but afterward, presuming to offer incense in the temple, he was smitten with leprosy, and continued a leper till his death.

Jotham

Following Uzziah came Jotham, his son, who reigned sixteen years and "did that which was right in the sight of the Lord."

Ahaz

At the death of Jotham, Ahaz, his son, became king. He was very wicked. His reign continued sixteen years. The kingdom had begun to decline during the latter part of Uzziah's reign, but it grew rapidly worse during the reign of Ahaz, who introduced the worst forms of idolatry among the people. The kingdom also suffered politically. The surrounding nations took away much of its territory. Jerusalem itself was besieged, and a great multitude of the country people were carried away and sold as slaves in Damascus (2 Chron. 28:5). Ahaz died in the prime of life, unhonored, detested, disgraced.

Hezekiah

At the death of Ahaz, Hezekiah, his son, became king. He began to reign when twenty-five years old, and his reign lasted twenty-nine years. He was one of the noblest kings of Judah. He had much against him, but proved himself brave and skilful and devoted to the right. He took Isaiah, the prophet, for his counselor, and the Jewish rabbis say Isaiah was his tutor. He had the good sense to see the evil effect of his father's wicked reign and to take an opposite course. He began immediately to inaugurate reforms which were thorough and far-reaching in their results.

The Fall of Samaria

In the sixth year of the reign of Hezekiah, Samaria fell and Israel was carried away captive.

Manasseh

At Hezekiah's death, Manasseh, his twelve-year-old son, occupied the throne. His reign continued for fifty-five years. He was very wicked. His career of crime surpassed even the sins of his grandfather, Ahaz. The good

work his father had done was worse than wasted. He led the people down into the lowest depths of wickedness. He paid no attention to the warnings of the prophets, until at last the Lord permitted him to be taken by the Assyrians and carried in chains to Babylon. There he repented, and the Lord had mercy upon him. His supplication was heard and he was restored to his kingdom. He inaugurated reforms, but there was no thorough religious reformation among the people.

Amon

At the death of Manasseh, his son, Amon, succeeded to the kingdom. He followed in the idolatrous footsteps of his father's earlier days, and after a reign of only two years was slain by his servants in his own house, and his young son, Josiah, was made his successor.

Josiah

Josiah reigned thirty-one years. He was a good king and "walked in the ways of David, his father." Great reform movements were at once instituted, the land was purged

of idolatry and the temple repaired. Josiah was slain in battle.

Jehoahaz, Jehoiakim

At the death of Josiah, Jehoahaz, his son, reigned three months. He "did evil in the sight of the Lord." He was carried to Egypt by Necho, and Jehoiakim, his brother, was made king. He reigned eleven years and proved to be a wicked ruler.

The Captivity of Judah

The captivity of Judah began at different times and had various endings. The first captivity occurred about the end of the third year or the beginning of the fourth year of Jehoiakim, king of Judah (Jer. 25:1; Dan. 1:1). At that time, B. C. 605, the young king Nebuchadnezzar, in the first year of his reign, came against Jerusalem. It was then that Daniel and his friends were carried captive to Babylon (Dan. 1:1-6). This was the beginning of the seventy years' captivity foretold by Jeremiah. During the remainder of Jehoiakim's reign he was a vassal of the king of Babylon.

Jehoiachin

The second captivity took place during the reign of Jehoiachin, B. C. 598. He was the son of Jehoiakim and ascended the throne when eighteen years of age (2 Kings 24:8). He reigned only three months and ten days. He seems to have rebelled against Babylon, for again Nebuchadnezzar came and captured Jerusalem and took much treasure and ten thousand captives to Babylon (2 Kings 24:10-16). The prophet Ezekiel and King Jehoiachin were among the number. Jehoiachin lay in prison in Babylon about thirty-six years before being released.

Zedekiah

After Jehoiachin was deposed Nebuchadnezzar made Zedekiah king of Judah, and in the ninth year of his reign the third and last captivity took place, and Jerusalem was destroyed. The Lord might have done to Nebuchadnezzar's army what he did to Sennacherib's host (2 Kings 19:35, 36), but the time had come for punishment—the cup of iniquity was full.

COMPARATIVE CHRONOLOGICAL TABLE SHOWING THE REIGNS OF THE KINGS OF JUDAH AND ISRAEL

NO.	LENGTH OF REIGN YEARS	KINGS OF JUDAH	BEGAN TO REIGN B. C.	KINGS OF ISRAEL	LENGTH OF REIGN YEARS	NO.
1	17	Rehoboam.....	975	Jeroboam.....	22	1
2	3	Abijah, or Abijam.....	958			2
3	41	Asa.....	955	Nadab.....	2	3
			954	Baasha.....	24	4
			953	Elah.....	2	5
			930	Zimri.....	7 days	6
			929	Omri (Tibni a rival 4 yrs.)...	12	7
4	25	*Jehoshaphat.....	918	Ahab.....	22	8
			914	Ahaziah.....	2	9
5	8	Jehoram, or Joram.....	897	*Jehoram, or Joram.....	12	
6	1	Ahaziah.....	896			
		(Ahaziah slain by Jehu) ...	892			
		Athaliah, the usurper.....	885			
7	6	Jehoash, or Joash.....	884	(Jehoram slain by Jehu)...		10
	40		878	Jehu.....	28	
			856	Jehoahaz.....	17	11
8	29	Amaziah.....	841	Jehoash, or Joash.....	16	12
			840			
			825	Jeroboam II.....	41	13

9	52	Uzziah, or Azariah.....	810	Interregnum.....	12	14
			784	Zechariah	6 months	15
			772	Shallum	1 month	16
			771	Menahem	10	17
			760	Pekahiah	2	18
			758	Pekah.....	20	19
10	16	Jotham	757			
11	16	Ahaz	741			
			738	Interregnum.....	8	
			730	Hoshea	9	
12	29	Hezekiah	723	Captivity of Ten Tribes.....		
			721			
13	55	Manasseh	697			
14	2	Amon	642			
15	31	Josiah	640			
16	3 months	Jehoahaz	609			
17	11	Jehoiakim	609			
18	3 months	Jehoiachin	598			
19	11	Zedekiah	598			
		Captivity of Judah.....	587			

* Jehoshaphat reigned about four years with his son, Jehoram. This has brought some confusion into the chronology (see 2 Kings 1:17; 3:1; 8:16). It is evident that the Bible writer sometimes refers to the reigns of Jehoshaphat and his son, Jehoram, as though one ended and the other began when they began to reign together, and at other times reference is made to them as though Jehoram did not begin to reign in Judah until the death of his father.

V. THE PERIOD OF FOREIGN RULERS

This period extends from the captivity of Judah to the birth of Christ, covering five hundred and eighty-three years, from B. C. 587 to B. C. 4.

During the fifth period of Old Testament history Judea was almost continuously under subjection to some foreign power. We therefore call it the period of Foreign Rulers.

Leading Events

1. The return of Judah from captivity, B. C. 536.

2. The rebuilding of the temple under Zerubbabel, governor of Judea. The temple was completed in B. C. 516.

3. Reforms under Ezra and Nehemiah.

4. The close of old Testament prophecy. The last chapter of Nehemiah corresponds with the prophecy of Malachi. The last chapter of Bible history, and the last chapter of Bible prophecy belong to the same time.

For fifty years after the captivity the tribe of Judah continued to serve their captors in Babylonia.

The Return from Captivity

In B. C. 538 Cyrus took Babylon and two years later, in B. C. 536, Judah was permitted to return to Jerusalem. The ten tribes never returned. They were scattered and their identity lost.

The Persian Supremacy

During the next two hundred years, while the Persians were in authority, the Jews were permitted to manage their own government, under the general direction of the Persian kings.

The Greek Supremacy

Following the Persian rule came the Greek Supremacy. Alexander the Great conquered the Persian Empire in B. C. 330. Although Alexander's empire lasted less than ten years, his successors continued in control for nearly three hundred years. During the first half of this time the Jews quietly submitted to Grecian authority, but the oppression became unendurable when Antiochus Epiphanes, the Greek king of Syria, endeavored to force heathen practises upon them. Then came revolt.

The Maccabean Independence

Mattathias, an aged priest, and his five sons led a national uprising against the Syrian king. Judas, one of the sons of Mattathias, surnamed Maccabæus (the "hammerer"), succeeded to the leadership and gathered a small army, and two years later, B. C. 166, defeated the Syrians in a decisive battle. The temple was then rededicated and the worship of God restored. For more than a century Judea had rest and was ruled by a line of princes called Maccabeans.

The Roman Supremacy

The Roman supremacy followed and thereafter the Jewish province was under Roman domination until the time of Christ and the destruction of Jerusalem by the Roman governor, Titus.

VII.

THE OLD TESTAMENT SYSTEM OF WORSHIP

Nearly everything in the Old Testament economy has its counterpart in the new. The altar, its offerings and the priests who offered them, the tabernacle and the temple and their furniture all point either directly or indirectly to Christ and to His spiritual kingdom which He came to set up in the hearts of men.

The Altar

The altar was an institution mentioned in connection with the earliest worship. It was made of various substances, but usually of earth or unhewn stone. The Christian's altar is Christ (Heb. 13:10).

The Offerings

The offerings were, 1. The sin-offering;

a blood offering. It was made as an atonement for the sinner. 2. The trespass-offering; a blood offering. This represented the forgiveness of the sinner who had broken the law. 3. The burnt-offering; a blood offering, the animal to be wholly burned on the altar. It typified the consecration of the worshiper to God. 4. The meat-offering (called in the Revised Version meal-offering); a vegetable offering. It was a thank-offering, expressing the idea of praise to God. 5. The peace-offering; a blood offering, but also consisting of vegetable food (Lev. 7:11-13). It signified friendship and communion with God and His people.

The Priesthood

Around the priest the whole system of Jewish worship revolved. The office of the priest was threefold: (1) To offer sacrifices; (2) to act as mediator and intercessor between God and the people; (3) to give instruction with respect to God and His law. At first the head of a family acted as priest. Moses set aside the house of Aaron of the tribe of Levi to serve in this capacity. The

Levites assisted the priests and did the ordinary work. The high priest was at the head of all the priests and of all religious affairs. David divided the priests into twenty-four courses, and these served in turn a week at a time. The "chief priests" of Christ's time were the heads of the courses and ex-high priests, the office of high priest at that time being no longer held for life but subject to frequent changes.

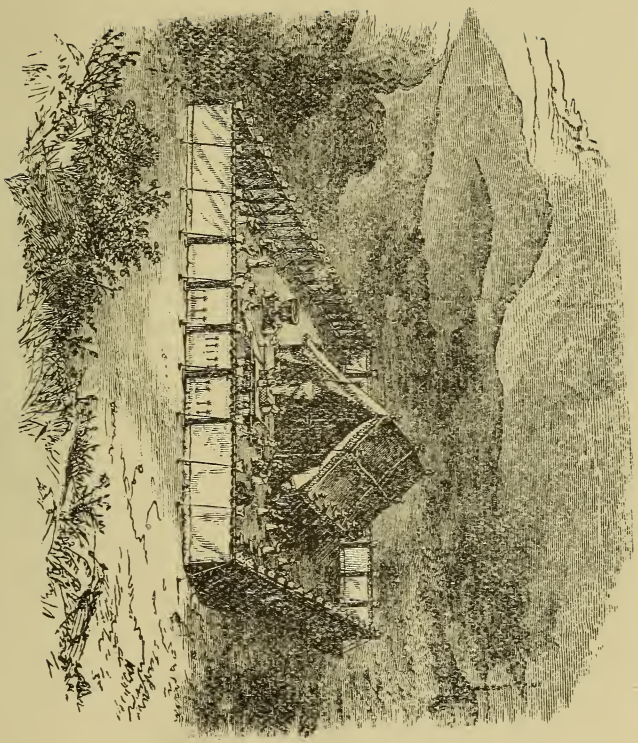
The Tabernacle

There were three apartments: the court, the sanctuary, called also the holy place, and the holy of holies. The outer court which was accessible to all the Israelites was one hundred cubits by fifty, or, if a cubit was eighteen inches, one hundred and fifty feet by seventy-five. It was surrounded by screens seven and one-half feet high and contained three articles: the altar of burnt-offering, the laver and the tabernacle proper. The tabernacle was forty-five feet long, fifteen broad and ten high. It consisted of two apartments, the sanctuary on the east and the holy of holies at the west end, separated by a curtain. The sanctuary was thirty feet long,

fifteen wide, and fifteen high and contained three articles: the altar of incense, the candlestick, and the table of showbread. The holy of holies was a cube, fifteen feet each way, and contained the ark of the covenant which consisted of three parts: the ark proper, the lid, called the "mercy-seat," and the cherubim, one cherub being at one end of the lid and one at the other. The ark contained three articles: the tables of the law, Aaron's rod that budded, and a pot of manna. Over the sanctuary and holy of holies an outer tent was pitched. The tabernacle, its construction and furnishings were shown to Moses in the mount and are symbolical. The meaning of a portion of these symbols is revealed in Paul's Epistle to the Hebrews.

The Three Temples

After the Israelitish nation had left their tent life and had become organized and prosperous, the Lord put it into the hearts of His servants to build Him a house which should take the place of the tabernacle. There have been three temples, all located



THE TABERNACLE

on Mount Moriah. They were similarly constructed, but varied in details.

1. Solomon's temple, erected about one thousand years before Christ. Its general plan was similar to the tabernacle, but its dimensions were double. There were three courts, the court of the Gentiles, the court of Israel, the eastern part of which was the court of the women, and the court of the priests. The material used in the temple and the furniture and sacred utensils were all very costly. This temple was destroyed by Nebuchadnezzar, B. C. 587.

2. Zerubbabel's temple, built after the return from the captivity, completed B. C. 516. Its dimensions were greater but it was inferior to Solomon's temple in glory. The ark of the covenant and the breastplate of the high priest with the Urim and Thummim were no longer with Israel.

3. Herod's temple. Herod the Great enlarged and beautified the temple and gave it his name. The work was begun a few years before Christ and was not completed until a few years before it was destroyed by the Romans, under Titus, A. D. 70.

The tabernacle, and later the temple, were

God's dwelling place among His people. Today His people are His temple.

The Synagogue

Synagogue means "an assembly" and refers both to the institution and to the building used. Synagogues were first organized during the captivity, probably by Ezra. After the captivity they came into general use. A synagogue could only be erected where ten men, heads of families, could be found to attend. It is said that in Jerusalem alone there were between four hundred and sixty and four hundred and eighty synagogues. They were the center of Jewish religious and educational life.

The Three Great Feasts

1. The Passover, frequently called "the feast of unleavened bread." This festival was held on the fifteenth day of Abib, or Nisan (March-April), and continued one week. All leaven was removed from the Jewish houses and the paschal lamb was slain, roasted and eaten. Special sacrifices were appointed for each day. The entire week was a time of rejoicing. It commem-

orated the departure of the children of Israel from Egypt.

2. The Pentecost, meaning "fiftieth," called also "the feast of weeks," and "the feast of harvest." It was celebrated on the fiftieth day after the second day of the feast of the Passover (Lev. 23:11, 15, 16), or fifty days after the sixteenth of Nisan, which would fall on the sixth of Sivan (May-June). The festival continued only one day. It was a day of thanksgiving for the grain harvest, and the "first fruits" were offered to the Lord. Special bloody sacrifices were also prescribed. It also commemorated the giving of the law at Mount Sinai, fifty days after leaving Egypt.

3. The feast of Tabernacles. This festival was held each year on the fifteenth day of the seventh month, the month Tisri (September-October). It continued one week. The first and last days were sacredly kept as sabbaths. The festival commemorated the wilderness life, and was a time of national thanksgiving, held after the harvest had been gathered (Exod. 23:16). During the entire week the people lived in booths which were erected everywhere in Jerusalem. These

booths were made from the branches of trees. At night the city was illuminated by several great candelabra, which were set up in the middle of the court of the women. The last day was the great day of the feast and was observed with great rejoicing. Water was brought in a golden pitcher from Siloam and together with the wine of the drink-offering was poured out with great ceremony at the altar of burnt-offering, amid the shouts of the multitude. It was one of the grandest ceremonies of the entire Jewish ritual. The rabbis used to say that he who had not been present at this ceremony did not know what rejoicing meant.

The Three Lesser Feasts

1. The feast of Trumpets, held on the first day of Tisri, the seventh month of the ecclesiastical year, and the first month of the civil year. It was, therefore, a New Year's festival. It was proclaimed by the blowing of trumpets. Special sacrifices were offered during the day. 2. The feast of Dedication, on the twenty-fifth day of Chisleu (December). It commemorated the restoration and rededication of the temple, B. C. 164.

The festival continued eight days. 3. The feast of Purim, on the fourteenth and fifteenth of Adar (February-March). It commemorated the deliverance of the Jews from the destruction plotted by Haman.

Additional Institutions

In addition to these festivals the Jews observed the Sabbath, the Sabbatical Year, and the Year of Jubilee. On the Sabbath the daily sacrifices were doubled and all work prohibited. The Christian's Sabbath, or Sunday, is the Lord's Day, the resurrection day, the day on which the Holy Spirit was poured out on the people at the ushering in of this dispensation.

The Sabbatical Year was an agricultural Sabbath. Every seventh year the land was left untilled, slaves were released (Exod. 21:2-6) and debtors set free (Deut. 15:1-6). On this year the fruit belonged to the poor.

The Year of Jubilee was a further carrying out of this same principle of rest. Every fiftieth year mortgaged property was returned to its original owner and slaves were liberated. See Lev. 25:8-16, 23-35; 27:16-25.

Day of Atonement

The Day of Atonement, on the tenth of the month Tisri, was the only annual fast day prescribed by the Mosaic law. All other public days were festival and joyous. The day was kept as a sabbath and all were obliged to cease from work and "afflict their souls" (Lev. 16:29). According to Jewish tradition great preparations were made for its proper observance. Seven days in advance the high priest was shut up in the sanctuary, lest he might become ceremonially defiled. The elders spent a part of each day reading to him and instructing him in the ritual, so as to make sure that he could rightly perform all the ceremonies. During the services of the day he underwent five baths and ten washings of consecration of hands and feet. The whole number of sacrificial animals offered was fifteen. It was the only day in the year in which the holy of holies could be entered and then only by the high priest. He made an atonement first for his own sins and then for the sins of all the people.

VIII.

BIBLE SYMBOLISM

The Bible furnishes a great wealth of illustrative material. Its symbols are so numerous and its illustrations so varied and striking that it is like a vast field from which good things may be repeatedly gleaned.

We have gathered the following from various sources; special credit should be given to Sim's "Helps to Bible Study," where the subject is exhaustively treated. It should be remembered that a type is not typical in every particular.

Symbolism of Number

Three represents Diety; four, God's kingdom on earth; seven (the sum of three and four), the union of God and man—the infinite and the finite; ten, completeness.

Persons

The high priest represented Christ; priests

were the symbol of all true believers (1 Pet. 2:9; Rev. 1:6); the Christian is also referred to as being a king, and thus possesses kingship; woman, as daughter, virgin, wife, is typical of the church; hands represent actions; the right hand, power.

Vegetable Substances

The palm tree represents royalty and prosperity; the apple tree, fruitfulness; olive, fatness; wild olive, man by nature (Rom. 11:17); willow, sorrow; cedar, strength, hence great men (Zech. 11:12); branch, offspring; lily, beauty; hyssop, purification; oil, joy; myrrh, grief; incense, intercession; corn and wine, plenty; vine, usually the church, also Christ (John 15:1); leaves, outward appearance; root, origin, also humiliation; grass, that which is insignificant; husks and chaff, worthlessness; brambles and thistles, evil influences; reed, weakness.

Mineral Substances

Gold represents kingliness; precious stones, rank and high privileges; brass, strength; rock, strength, shelter; brimstone,

torture; salt, that which is unchangeable or incorruptible; iron, severity.

Birds and Animals

The lion represents strength, dominion; the ox, submission; the eagle, vision, motion, power; the dove, the Holy Spirit; the lamb, Christ; dog, uncleanness; leopard, deceitful foe; fox, deception; horn, power; blood, life.

Color

White represents purity; black, famine, affliction; red, war and bloodshed; blue, heavenliness; purple, kingliness.

From Nature

Sun, moon, stars represent kings, queens, princes; the setting sun or moon, turning of the moon into blood, stars falling represent the ceasing or downfall of a kingdom (Isa. 24:23; Ezek. 32:7); light and darkness represent joy and sorrow, prosperity and adversity, knowledge and ignorance (Isa. 9:2; 59:9); dew, moderate rains, gentle streams and running waters represent the blessings of the gospel (Isa. 26:19; 27:3; 44:3); immoderate rains, hail, floods, deep

waters represent judgments and destruction (Ezek. 38:22; Jer. 47:2; Isa. 28:17); fire, God's wrath, also the cleansing power of the Holy Spirit; wind and east wind, destruction; Lebanon and cedars of Lebanon, majesty and strength; Carmel, beauty and fertility.

Miscellaneous Symbols

Dust represents frailty; an anchor, hope; leprosy, sin; blindness, unbelief; harvest, present opportunity; key, power and authority; gates, the seat of power; hunger and thirst, intense desire; life, union with God; death, separation from God.

IX.

PALESTINE

The principal events of Bible history took place in Palestine. It is therefore highly important that the Bible student should have a thorough knowledge of this interesting country.

Names

Palestine has had four names. At first it was called Canaan. After Joshua's conquest it was called Israel, although after the division of the kingdom Israel referred to the northern kingdom, the southern kingdom being called Judah. After the captivity it was called Judah. The modern name is Palestine.

Extent

In extent, including the territory on the east of the Jordan, its extreme length was about one hundred and eighty

miles and its average width was about sixty miles. It contained about ten thousand square miles, but varied in size at different periods. Its general form and dimensions have been compared to New Hampshire.

Position

Its position on the map made it prominent. Palestine afforded the one roadway between Egypt and Assyria, and was the connecting link between Europe, Asia and Africa.

Natural Divisions

It is a mountainous country and has four natural divisions: 1. The Maritime Plain extending along the coast of the Mediterranean Sea. 2. The Mountainous Region running also north and south, east of this plain. 3. The broad bottom of the Jordan Valley through which the Jordan rushes to the Dead Sea. 4. The table-land on the east of the Jordan which gradually slopes eastward to the great desert beyond it.

Provinces

At the time of Christ Palestine included four provinces, Judea, Samaria and Galilee

on the west of the Jordan and Perea on the east.

Judea

1. Judea, the most important province, on the south. Its leading city was Jerusalem, for centuries the hub around which the Jewish world revolved. This city is thirty-two miles east of the Mediterranean Sea and eighteen miles west of the north end of the Dead Sea. It was built on five mountains—Mount Zion, Mount Acra, Mount Bezetha, Mount Moriah, and Mount Ophal. The king's palace was on Mount Zion and the temple on Mount Moriah. Its general elevation is about 2,500 feet above the level of the sea. Jerusalem had three valleys and three walls. There was the valley of the Kedron, called also the valley of Jehoshaphat, on the east, the valley of Hinnom on the west and south, and the valley of the Tyropœon extending into the city in a northwesterly direction from the southern end of Mount Moriah, the three valleys uniting southeast of the city. Its population has varied greatly in different periods. At present it is a Turkish city

with a population estimated at from fifty to eighty thousand.

Other cities of Judea were Hebron, twenty-five miles south of Jerusalem, one of the most ancient cities in the world; Gaza, fifty miles southwest of Jerusalem, where Samson performed exploits and afterward perished under the ruins of the vast temple; Joppa, the principal seaport of Palestine; Jericho, in the Jordan valley near the north end of the Dead Sea, and Bethlehem and Bethany, two of the homes of Jesus near Jerusalem.

Samaria

2. Samaria, north of Judea. The Samaritans were a mixed race, having sprung from the remnant of Israel and the heathen brought in from various parts of Assyria at the time of the captivity (2 Kings 17:24-41). The principal cities of this province were Samaria, its capital, and Cæsarea, on the Mediterranean Sea, the Roman capital of Judah for many years.

Galilee

3. Galilee, on the north. Here Christ lived at Nazareth from infancy until thirty

years of age. During much of His public ministry He made Capernaum, a city on the northwest coast of the Sea of Galilee, His home. It was there that He performed many of His wonderful works. Two important cities were Ptolemais, on the Mediterranean, the chief seaport of Galilee, and Tiberias, on the Sea of Galilee, a city founded by Herod Antipas and by him made his capital.

Perea

4. Perea, meaning "beyond," on the east of the Jordan. It was inhabited during the New Testament times by Jews among whom were many Gentiles.

Decapolis

North of Perea, east of the Sea of Galilee, there was a province without a well established name. It embraced the Tetrarchy of Herod Philip. It is sometimes called Decapolis, but this is not strictly correct as applied to the province, as Decapolis means "the land of the ten cities," and not all of these cities were in the province.

The Lebanon Range

The most important mountain range in Palestine is the Lebanon range, a chain of mountains on the north, consisting of two main ridges running northeast and southwest. The extreme length is one hundred miles and the width twenty miles. The western ridge is called Lebanon, the eastern ridge, Anti-Lebanon. Its highest peak has an altitude of over ten thousand feet, the average height being about six thousand feet. Mount Hermon, the scene of the Transfiguration, is in the southern part of the Anti-Lebanon range. It is about forty miles northeast of the Sea of Galilee and is ten thousand feet high.

Waters of Palestine

Palestine has four bodies of water, one river and numerous brooks.

1. The Mediterranean Sea on the west. It is 2,250 miles long and 1,200 miles at its greatest width. It covers an area of one million square miles.

2. The Dead Sea in the south. It is forty-six miles long and more than ten miles

at its greatest width. It has no outlet and its waters are very salt and bitter.

3. The Sea of Galilee, or Tiberias, also called the Lake of Gennesaret (Luke 5:1) and the Sea of Chinnereth or Chinneroth (Num. 34:11). In a straight line it is about sixty-five miles north of the Dead Sea. It is thirteen miles long and from four to seven miles wide. In Christ's time there were nine towns on its shores. Only two of these towns survive and the country is neglected and barren. But the sea remains, hallowed by the many scenes described in the gospels.

"How pleasant to me thy deep blue wave,
O Sea of Galilee,
For the glorious One who came to save
Hath often stood by thee."

4. Lake Merom (Josh. 11:5), now Huleh, about nine miles north of the Sea of Galilee. It is between three and four miles in length and about the same in breadth and is very shallow.

5. The Jordan River. It has its source in Mount Hermon and flows through Lake Merom and the Sea of Galilee, emptying into the Dead Sea. Its length by a direct course

from the snows of Hermon is less than one hundred and forty miles, but because of its winding course it is actually more than two hundred miles long. It makes a descent of three thousand feet.

Population, Soil, Climate

The population of Palestine was very dense. The soil and climate were highly favorable. It was described as being a land "flowing with milk and honey;" but this is in striking contrast with its present barrenness and desolation. There are, however, some parts of Palestine which are still fruitful, and wherever the soil is properly cultivated it yields an abundant harvest.

X.

JOHN THE BAPTIST

John the Baptist is supposed to have been born at Juttah, a city five miles south of Hebron in the hill country of Judea. He was six months older than Jesus. He was of the priestly race by both parents. Elizabeth, his mother, and Mary, the mother of Jesus, were cousins. His birth was foretold by an angel, who also proclaimed his character and office. All that we know of his life, from his infancy to the time of his public ministry, is contained in Luke 1:80: "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."

When thirty years of age John suddenly appeared as a reformer, a prophet, and the forerunner of Christ. He was a priest by birth but a Nazarite in appearance, dress, food and mode of life. He dressed in coarse

garments and ate coarse food. He was like a reproduction of Elijah of old and stood out in sharp contrast with the spirit and manners of his time.

John began to preach in the summer of A. D. 26. His great work was to bear testimony to Christ and prepare the way for His coming. His preaching awakened the consciences of men and led them to repentance. He spoke with authority and his success was marked. He proclaimed that a new dispensation was at hand (Matt. 3:2), and this was believed to refer to the Messiah.

In January, A. D. 27, Jesus came to John to be baptized, probably at the fords of the Jordan at Bethabara. The Baptist at once pointed out the Savior as the Lamb of God, the Messiah. As a preacher John's popularity among the masses continued to increase until the Jews sent a delegation to ask him if he were not the Messiah. His courage knew no bounds. When Herod Antipas attended his ministry John denounced the sins of the king in the most fearless manner. This angered Herod's wife who eventually caused John's arrest and imprisonment. For a whole year John was confined in Castle

Machærus, a short distance east of the north end of the Dead Sea. John had decreased, Christ had increased—the year of John's prison life was the year of Christ's greatest popularity. At last John was led out to his death; but he was ready, for his mission had been accomplished and his work was ended.

XI.

THE LIFE OF CHRIST

The life of Christ is usually divided into five periods. The first period is commonly called the "Period of Preparation." It embraces the first thirty years of His life, closing with A. D. 26.

The second period, which was the first year of His active ministry, A. D. 27, is called the "Year of Obscurity."

The third period, the second year of His ministry, A. D. 28, is called the "Year of Popularity."

The fourth period, the third year of His ministry, A. D. 29, is called the "Year of Opposition."

The fifth period is called the "Year of Death," and closed at His ascension, in May, A. D. 30.

We now proceed to study this remarkable life, chronologically, by periods.

I. THE PERIOD OF PREPARATION

Date of Birth

While the birth of our Lord is somewhat uncertain, yet there is no reason why it may not have occurred on December 25, B. C. 5, the date now universally accepted. But why do we say that Jesus was born "before Christ?" Simply because our calendar is incorrect. For some centuries after Christ's time there was no calendar in general use, but each nation dated from some event in its history. Finally, in the sixth century, a learned monk, Dionysius Exiguus, was appointed to ascertain the time of our Savior's birth, and it was ordered that history should be dated from that time. But Dionysius, who first published his calculations in A. D. 526, made a mistake and put the birth of Jesus about four years too late. As it is impossible to correct the calendar we are obliged to say that Christ was born four years and one week B. C.

Early Life

When the Savior was eight days old He was circumcised and named "Jesus." When

He was forty days old His parents took Him to the temple for the purpose of offering the sacrifices which the law required and presenting Him to the Lord. From Jerusalem they returned to Bethlehem. Then came the visit from the wise men, the flight into Egypt, and, after the death of Herod, the return to Nazareth. Jesus was twelve years old in December, A. D. 8. Early in April, A. D. 9, when He was between twelve and thirteen years old, His parents took Him to Jerusalem to attend the Passover. Of the boyhood of Jesus we know nothing save what is recorded in Luke 2:40-52. He was a virtuous, obedient boy, and even in childhood was a perfect pattern for others to follow. Following this visit to Jerusalem there are eighteen unnoted years in His life, which were spent with his parents at Nazareth.

II. THE YEAR OF OBSCURITY—A. D. 27

Baptism

Christ's first public act as He was about to enter upon His active ministry was to journey from Nazareth to the Jordan and present Himself to John for Baptism. John,

conscious of his own unworthiness, hesitated, but Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Our Savior was thirty years old at this time. This was the age when priests entered upon their ministry (Num. 4:3), and the rabbis began to teach. Christ's baptism was a profession on His part that as an Israelite, He became subject to the law. It was an endorsement of John and a solemn inauguration into His ministry.

Temptations

Immediately after His baptism Jesus was led up into the wilderness where He was tempted of the devil. The traditional site of the temptations is Mount Quarantania, a short distance northwest of Jericho. The account of these temptations must have come from our Lord Himself. Tested at every point, he remained true, thus proving Himself worthy to be the Messiah.

First Disciples

Jesus now returned to Bethabara and began the selection of His disciples. This was a very important matter. It was necessary

that there should be witnesses of His life and ministry, who would be able to carry on the work of His kingdom after His departure. Christ chose men of simple habits who were not bound by the traditions of the rabbinic schools.

The first disciples (John 1:15-51) were Andrew, John, Peter, James, Philip and Nathanael (also called Bartholomew). Jesus took these chosen followers and journeyed from Bethabara to Galilee.

First Miracle

On arriving at His home in Nazareth, Jesus found that His mother was in Cana attending a wedding. Nathanael's home being in Cana, they continued their journey to that place; whereupon Jesus and His disciples were invited to the wedding. Here He performed His first miracle, turning water into wine. After the wedding the Savior left Cana with His mother and His brethren and went down to Capernaum, about twenty miles to the northeast, on the Sea of Galilee, where He remained a few days (John 2:12).

First Passover

From Capernaum Jesus went to Jerusalem to attend the first Passover of His ministry (John 2:13). At Jerusalem He asserted His authority by cleansing the temple of the traders. He also delivered to Nicodemus His first recorded discourse. The Synoptists are silent respecting any visit of Christ to the Passover from His twelfth year until His death, and it is Saint John alone who mentions this earliest Passover and gives us any particulars.

It should be remembered that there were two cleansings of the temple: one at the beginning of Christ's public ministry, and one three years later, at its close. Reference to the first cleansing is made in Matt. 26:59-61; Mark 14:57-59. The account of the second cleansing is recorded in Matt. 21:12, 13; Mark 11:15-17; Luke 19:45, 46.

At this time John the Baptist was baptizing at Aenon, near Salem, the exact locality of which is not known.

May to December

After attending the Passover, Jesus and His followers left Jerusalem and spent

nearly eight months in Judea. This is called the great Judean ministry. Probably in December our Lord took His disciples and started for Galilee. Their route lay through Samaria. At Jacob's well, near Sychar, Jesus preached the gospel to the Samaritans and made many converts (John 4:1-42). After remaining two days in Samaria He continued His journey northward and came to Cana of Galilee, where ten months or so previous He had wrought a miracle at a wedding. While here He healed a nobleman's son who was sick in Capernaum. This was the closing event in the first year of Christ's public ministry.

III. THE YEAR OF POPULARITY—A. D. 28

In Jerusalem

About three months after the healing of the nobleman's son at Capernaum Jesus again returned to Jerusalem to attend a feast. It is supposed that this interval was occupied with labors in Galilee of which no record is left; the disciples may have gone to their homes. At Jerusalem the Savior healed an impotent man at the Pool of

Bethesda on the Sabbath day (John 5:1-18). It is not known what feast this was. Ancient writers say it was the Passover, but recent writers think it must have been the feast of Purim, which was celebrated on the fourteenth and fifteenth of Adar (March-April).

Great Galilean Ministry Begins

Hearing of the imprisonment of John Jesus returned to Galilee and began the great Galilean ministry (Luke 4:14, 15), which lasted about one year and nine months. He was rejected by His own countrymen at Nazareth (Luke 4:14-30), after which He went to Capernaum and made that city His home and headquarters during His stay in Galilee. It is called His own city (Matt. 9:1), and here as a citizen He paid the half shekel (Matt. 17:24). On His first Sabbath day in the city He healed all the sick who came to Him (Matt. 8:14-17; Mark 1:21-34; Luke 4:31-41).

Our Lord then took His disciples and made a tour of eastern Galilee, preaching the gospel, healing diseases and casting out devils as He went. One leper was healed who published His healing to such an extent that

Jesus could not openly enter "a city" (Mark 1:45, R. V.) for some time. When He again entered Capernaum Jesus healed a paralytic and forgave his sins (Matt. 9:2-8). Shortly after this Jesus called Levi (Matthew); the publican, to be a disciple (Mark 2:13-22). He then asserted His authority as Lord of the Sabbath day, and on that day healed a man having a withered hand (Mark 2:23 to 3:6). Then followed the choosing of the twelve apostles and the Sermon on the Mount; but from Luke 6:12 we learn that preceding these important doings our Savior spent the night in prayer. (These events as recorded by Matthew are not in order. See Matt. 9:9; 12:1-8; 12:9-14; 10:2-4.)

Sermon on the Mount

The Sermon on the Mount is the most remarkable sermon on record. It contains truth suited to all classes and applicable at all times. Herein the principles of the new kingdom are enunciated with great clearness and power. According to tradition the sermon was preached on a square shaped hill with two tops, which give it the modern

name of the "Horns of Hattin," Hattin being the village on the ridge at its base. The hill rises sixty feet above the plain and is situated near the center of the west coast of the Sea of Galilee, a little back from the sea.

Miracles

Following the Sermon on the Mount both Matthew and Luke record a series of miracles. Ten miracles are narrated by Matthew in the two chapters following the sermon. They are not arranged in chronological order, but are apparently selected as specimens of Christ's works. Jesus proved His power and authority by what He did. The miracles wrought were God's seal and signature to His claim as "a teacher come from God." We have the record of thirty-six miracles which Christ performed.

The Widow's Son Raised

On His return to Capernaum Jesus healed the centurion's servant. The next day He started on a tour of southern Galilee. When He reached Nain He raised to life the widow's son, who was about to be buried. Probably at the same time and place He re-

ceived the messengers from John the Baptist, and answered John's questions (Matt. 11:2-19). During this journey He ate at the house of a Pharisee and His feet were washed by a woman who was a sinner (Luke 7:36-50). When he returned He healed a dumb demoniac.

First Parables

Jesus was strongly opposed by the Pharisees, and left Capernaum and taught in parables by the sea. Among the first of our Lord's parables is that of the sower. This was the first of eight spoken on the same day (Matt. 13; Mark 4). From this time on, however, parables are very common, and no less than fifty-three are recorded by the evangelists.

Stilling the Tempest

At the close of the day's work Christ and His disciples sailed to the country of the Gadarenes on the east side of the Sea of Galilee. Jesus was weary and needed rest, and He knew that this could be best obtained in the solitude on the other side. During the voyage, while the Savior was asleep, a

great tempest arose, and they were in imminent danger of shipwreck. In their distress the disciples awoke Him and called for help. Then Jesus arose and rebuked the wind and there was a great calm (Mark 4:35-41).

Jairus Daughter Raised

On the eastern shore of Galilee Christ met and healed a fierce demoniac. He then returned across the sea to Capernaum where He raised from the dead the daughter of Jairus, the ruler of the synagogue.

XII.

THE LIFE OF CHRIST

(Continued)

IV. THE YEAR OF OPPOSITION—A. D. 29

John Beheaded

Early in A. D. 29, Christ gave the Twelve a charge and sent them forth to preach (Matt. 9:35 to 11:1). While they were absent He Himself went on what is commonly called His third missionary tour, preaching the gospel through central Galilee. When the news reached the apostles that John the Baptist had been beheaded by Herod Antipas, they hastened to Jesus, meeting Him at Capernaum. They at once all retired to the northeast shore of the Sea of Galilee to the lonely plain at the foot of the hills near Bethsaida, just outside of the dominions of Herod Antipas. The multitudes followed them, coming from all directions.

Feeding the Five Thousand

It was here that Jesus fed the five thousand. All who saw this wonderful miracle were so profoundly impressed with it that they were quick to decide that this was the Messiah—the Prophet that should come into the world, according to the prediction of Moses (Deut. 18:15-18). Accordingly, they at once planned to take Jesus by force and make Him king. But our Lord knew that such a thing could not be, and that in a few hours this wave of popularity would subside and the Pharisees would be plotting against His life.

Walking on the Water

Jesus commanded the disciples to enter a boat and start for Capernaum. He then sent away the multitude and withdrew Himself into a mountain, where He spent the night alone in prayer. In the “fourth watch”—between 3 and 6 a. m.—He came walking on the water to the disciples who were struggling with a head wind. After their fears had been allayed, Peter walked on the water to Jesus (Matt. 14:28-31). Then

the wind ceased, "and immediately the ship was at the land whither they went."

Discourses

Christ landed in the morning at the Plain of Gennesaret (Matt. 14:34), but soon went to the synagogue in Capernaum. The news of His arrival was spread far and near, and His way was hindered by crowds, who had, as usual, brought their sick to the streets through which He was passing, in hopes that He would heal them (Mark 6:53-55). When Jesus entered the synagogue He delivered an address on the bread of life (John 6:26-51), and at the same time, or about that time, He delivered a discourse on pollution, in which He attacked their traditions (Mark 7:1-23), and drew the line so distinctly between Himself and His religion, and the effete, Phari-saical religion of the Jews, that the people and certain of the scribes and Pharisees from Jerusalem turned in bitter opposition against Him. The storm was already beginning to gather that about one year hence would break upon Him in all its fury on the summit of Calvary. From this time, at every point in His career, we find Him

watched, reproached, questioned, tempted, insulted, conspired against by the representatives of the leading authorities of His nation.

In Heathen Borders

Soon after delivering the discourses at Capernaum our Lord and His disciples went "into the borders of Tyre and Sidon." These were heathen cities on the east coast of the Mediterranean Sea. They were the principal cities of Phœnicia, a country northwest of Capernaum. Jesus had never visited this country before, and it is not certain whether He really entered heathendom, or stopped just outside. While here He healed the daughter of the woman of Canaan (Matt. 15:21-28).

Leaving the "borders" of Phœnicia, our Savior made a circuit to the southeast. He crossed the Jordan and sought seclusion in Decapolis, southeast of the Sea of Galilee. Here He healed a deaf man (Mark 7:31-37), and fed four thousand with seven loaves and a few fishes (Matt. 15:32-39). From Decapolis He crossed the sea to Dalmanutha, supposed to be a few miles south of Capernaum.

Almost immediately His enemies met Him again (Mark 8:10-13), and Jesus departed at once, crossing the sea to the northeast and landing at Bethsaida where He had fed the five thousand. On the journey He warned them of the doctrine of the Pharisees (Matt. 16:5-12). At Bethsaida He healed a blind man (Mark 8:22-26).

The Transfiguration

Jesus then journeyed north to Cæsarea Philippi. Here Peter made his "great confession" (Matt. 16:16), and our Lord for the first time announced Himself as the suffering Messiah. The disciples were plainly told that the only way into Christ's kingdom was by the cross. Thus their hopes of a glorious kingdom, of a redeemed nation, were all shattered. Could a crucified man be the true Savior? It was needful that they should see the truth beyond the gloom, and obtain a glimpse of the glory and salvation to which the way of the cross would lead them; accordingly, a week later, Jesus called Peter, James and John up into a mountain (probably Mount Hermon) and was transfigured

before them. After coming down from the mount He healed a demoniac boy.

In Capernaum

Christ then journeyed toward Capernaum, and on the way again foretold His own death and resurrection. The disciples also discussed among themselves as to who should be the greatest. After they arrived at Capernaum, the question of paying the tribute money was considered and Jesus sent Peter to the sea with a hook; a fish was caught and the needed amount was taken from its mouth. Later the Lord had a private interview with His disciples, probably at Peter's house, in which He taught them many things with respect to His kingdom through the medium of a little child whom He set in their midst (Matt. 18:1-14). About this time Jesus delivered a discourse and parable on forgiveness (Matt. 18:21-35).

Our Savior was now in Capernaum for the last time. For many months His voice had been heard on the streets, at the seashore and in the synagogue. More than once He had healed the sick of the city and at least on one occasion had raised their dead. But

they rejected Him. Alas for Capernaum! The true light had come, and they had closed their eyes against it.

In Jerusalem

In the autumn Jesus went to Jerusalem to attend the feast of Tabernacles which occurred that year on October 11. During this visit belong the events recorded in John 7:1 to 10:21. He delivered discourses on the water of life (John 7:37-39), light and freedom (John 8:12-59), the good Shepherd (John 10:1-21); and He healed a blind man (John 9:1-41).

The Perean Ministry

Following the feast of the Tabernacles Jesus returned to Galilee. He remained there but a short time, however, and soon entered on His Perean ministry. From the time the Lord left Galilee in October, A. D. 29, till His final arrival in the vicinity of Jerusalem, on Saturday, April 1, A. D. 30, a period of five months, is called the "Perean ministry," because most of it was spent in Perea, that is, the region beyond Jordan—Perea means "beyond," "on the other side"—

though there were frequent excursions elsewhere.

The Seventy Sent Forth

The Seventy were sent forth (Luke 10:1-20), probably in November. The office to which these men were called was not a permanent one. They were simply to prepare the people for Christ's approaching and final visit. It was an earnest, personal effort to immediately reach the people in Perea, who had until this time received but little attention.

Discourses

Soon after entering upon His Perean ministry Jesus spoke the parable of the good Samaritan (Luke 10:25-37). He then delivered a discourse on prayer (Luke 11:1-13) and answered the attacks of the Pharisees (Luke 11:14-54). Then followed a discourse on certain great moral truths and the healing of a woman on the Sabbath day (Luke, chapters 12, 13).

Jesus then crossed the Jordan on His way to the feast of Dedication at Jerusalem, which occurred that year on December 20-27.

As he neared Jerusalem He stopped at the house of Mary and Martha (Luke 10:38-42). At the feast He declared Himself to be the Messiah, whereupon the Jews took up stones to stone Him, but He escaped out of their hand (John 10:22-39).

Scale of Miles
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XIII.

THE LIFE OF CHRIST

(Concluded)

V. THE YEAR OF DEATH—A. D. 30

In Perea

When Jesus left Jerusalem He “went away beyond Jordan into the place where John at first baptized” (John 10:40). While there He dined with a Pharisee and healed a man on the Sabbath day. While reclining at the table He entered into a discussion and spoke the parable of the great supper (Luke 14:1-24). Following this, while in Perea, He spoke various parables (Luke 14:25 to 17:10).

Lazarus Raised

Christ soon crossed the Jordan and journeyed to Bethany, where Lazarus was raised from the dead (John 11), probably early in

February, A. D. 30. Then, on account of the hostility of the Jews, He retired to Ephraim (John 11:54), a village north of Jerusalem, on the mountains overlooking the Jordan valley. Here He remained a short time with His disciples, and then crossed the Jordan into Perea and moved slowly southward on His last journey to Jerusalem. On the way ten lepers were cleansed (Luke 17:11-19) (March), and various other parables were spoken (Luke 17:20 to 18:34).

After the interview with the rich young ruler Jesus spoke the parable of the laborers in the vineyard (Matt. 20:1-16). He then again announced to His disciples His death and resurrection (Matt. 20:17-19). It was at this time that Salome and her two sons, James and John, came to Christ, asking for the chief places in His kingdom (Matt. 20:20-29).

In Jericho

When Jesus reached Jericho He restored sight to two blind men, one of whom was Bartimæus, and He brought salvation to the house of Zacchæus. Jesus was passing through Jericho for the last time. He was

making His way toward the city where the closing scenes in His life were soon to take place. So far as we know Zacchæus was the last convert before the cross. The penitent thief was the next. Many of the people in the crowd that accompanied Jesus were on the way to the Passover.

Jesus Anointed in Bethany

Our Lord and His disciples reached Bethany on Friday afternoon, March 31, six days before the Passover. They rested on Saturday, the Jewish Sabbath. The supper at Simon's house and the anointing by Mary took place on Saturday evening. The triumphal entry into Jerusalem occurred on Sunday, April 2. This was the only public demonstration that Jesus made. Christ and His disciples returned to Bethany on Sunday evening.

The Second Cleansing

On Monday morning as they were returning to Jerusalem Jesus cursed a fig tree on which He found nothing but leaves. He then proceeded to the temple and drove out the traders. This was the second cleansing.

They again lodged in Bethany on Monday night. On Tuesday morning as they were passing the fig tree which Christ had cursed the previous morning Peter called attention to the fact that it had withered away (Mark 11:20-24), whereupon our Lord took occasion to give them a lesson in faith.

Last Working Day

Tuesday was a busy day and was largely spent teaching in the temple. It was Christ's last working day. During the afternoon He called attention to the poor widow casting her offering into the treasury (Mark 12:41-44) and met a delegation of Greeks (John 12:20-33). He then silenced the Pharisees and Sadducees (Matt. 22:15-46). He openly denounced the scribes and Pharisees who were even then plotting against His life. In scathing terms He pronounced eight woes upon them, calling them fools and blind, hypocrites, serpents, a generation of vipers, murderers, and declaring that they could not escape the damnation of hell. Jesus now lamented over Jerusalem and added, "Your house is left unto you deso-

late" (Matt. 23). These were His very last words in the temple and to the Jewish nation.

Leaving the temple Christ and His disciples started toward Bethany. Reaching the Mount of Olives, they halted, and the disciples asked Him three questions (Matt. 24:3), all of which He answered (Matt., chaps. 24, 25).

The Last Passover

The next day, Wednesday, Jesus spent in retirement with His disciples at Bethany, probably at the home of Lazarus, while the Jewish rulers were conspiring against Him. Thursday afternoon He sent Peter and John to Jerusalem to prepare for the Passover, and toward evening He went there with His disciples. The Passover was eaten in a large upper room. As they were taking their positions at the table there was a strife among the disciples over who should be accounted the greatest (Luke 22:24). Possibly those sought the places of honor at the table who had been especially honored on other occasions. Jesus taught them a lesson in humility and washed their feet.

While they were still at the table Judas left the company and hastened to the Jewish authorities to make the final plans for the betrayal.

After the supper, before leaving the upper room, Christ delivered the remarkable discourse recorded in John 14, 15 and 16. Then followed the most wonderful prayer (John 17) to which human ears have ever been permitted to listen. This was "the great preparation for His agony, cross and passion." They then left the upper room and Matthew records that Jesus told them they would all be offended because of Him that night, whereupon Peter with great boldness said, "Though all men shall be offended because of thee, yet will I never be offended." The Lord answered Peter that before morning he would deny Him thrice.

In Gethsemane

From the upper room our Savior went to the garden of Gethsemane, on the western slope of the Mount of Olives, opposite Jerusalem. Here He suffered such agony of spirit that if speedy succor had not been given death must have been the immediate

consequence. The betrayal and arrest occurred soon after midnight.

Christ's First Trial

Christ had two trials. The first was before the Jewish authorities. There were three distinct acts: 1. Jesus was taken bound, first to Annas and then to Caiaphas, the high priest, probably about two o'clock in the morning. 2. An hour or two later He was taken before an irregular meeting of the Sanhedrin, hastily called together during the night at the palace of the high priest, where He was condemned as worthy of death. 3. According to the Roman law, a sentence pronounced before dawn was not valid, therefore the Sanhedrin adjourned till day-break when, upon reassembling (Matt. 27:1; Mark 15:1; Luke 22:66-71), the vote was taken and their former action confirmed. But the Jews were unable to carry out their desires because the authority to inflict the death penalty had been taken from them by the Romans. It was therefore necessary to obtain a formal sentence pronounced by the Roman court.

Christ's Second Trial

Our Lord's second trial was before the Roman procurator, Pilate. There were three distinct acts: 1. The Jews brought Jesus before Pilate early in the morning, probably about six o'clock. Pilate endeavored to convince them that He was innocent and should be released (Matt. 27:11-14; Mark 15:1-5; John 18:28-38). 2. Pilate then sent Jesus to Herod Antipas, the king of Galilee (Luke 23:6-12). The Jews accused Christ of stirring up the people in Galilee. Herod was in Jerusalem at this time to attend the feast, and although Pilate was at enmity with him yet he sent Jesus to him in hopes that he would decide what to do with the prisoner. This effort failed, and after mocking Him, Herod sent Jesus back to Pilate; but the verdict was, "Nothing worthy of death hath been done by Him." 3. Pilate again endeavored to save Jesus (Luke 23:13-25), but finally delivered Him "to their will."

The Journey to Calvary

Pilate's sentence is supposed to have been given about eight o'clock in the morning. The Jews must have taken Jesus and

started for the cross almost immediately. It was customary for a condemned person to bear his own cross, but the Savior was evidently exhausted from all he had undergone during the night, and probably sank under the burden put upon Him, and before the soldiers had proceeded far from the city gate they met Simon of Cyrene whom they compelled to assist Christ in carrying His cross.

The Crucifixion

The crucifixion took place at 9 a. m. Two thieves were crucified with Jesus, one of whom repented and was saved. Before He died Jesus committed His mother to the care of John, the beloved disciple. Then He cried with a loud voice and "dismissed His spirit." The veil of the temple was rent, and there was a great earthquake, of such power as to rend the rocks and open the tombs (Matt. 27:51-53). Christ was in the grave from Friday evening, April 7, until Sunday morning, April 9, which was called three days according to Jewish reckoning. He arose very early in the morning on the first day of the week.

The Ten Appearances

During the forty days between the resurrection and ascension, Jesus appeared ten times (some say eleven times) in different parts of Palestine. There were five appearances on the day of His resurrection. He appeared, 1. To Mary. 2. To the other women. 3. To Peter. 4. To the two disciples walking to Emmaus. 5. To the ten in an upper room. 6. One week later to His disciples in an upper room. 7. To seven apostles at the Sea of Galilee. 8. On a mountain in Galilee to the eleven apostles and to five hundred brethren. (Some think the appearance to the five hundred brethren was after His appearance to the eleven.) 9. To James. 10. To the apostles, at the time of His ascension. The testimony of this host of witnesses alone establishes the fact of the resurrection.

The Ascension

The ascension occurred forty days after Christ's resurrection, on Thursday, May 18, from the Mount of Olives. The apostles were with Him, listening intently to His words, when "He was taken up, and a cloud

received Him out of their sight." While they stood looking toward heaven, two men in white apparel appeared and assured them that "this same Jesus" would in due time return to them. "Even so, come, Lord Jesus."

HARMONY OF LEADING EVENTS IN THE LIFE OF CHRIST

EVENTS	PLACE	TIME	MATT.	MARK	LUKE	JOHN
Christ's birth	Bethlehem	Dec. 25, B. C. 5	1: 18-25		2: 1-20	
Visit of wise men	Bethlehem	Feb., B. C. 4	2: 1-23			
Baptism	Jordan	Jan., A. D. 27	3: 13-17	1: 9-11	3: 21-23	
Temptation	Wilderness	Jan., Feb. "	4: 1-11	1: 12, 13	4: 1-13	
First disciples	Bethabara	February "				1: 15-51
First miracle	Cana	" "				2: 1-12
First Passover	Jerusalem	April "				2: 13-3: 21
Converts in Samaria	Sychar	December "				4: 1-42
Nobleman's son healed	Capernaum	" "				4: 43-54
Healing at Bethesda	Jerusalem	March, A. D. 28				5: 1-47
Rejected at Nazareth	Nazareth	Summer "			4: 14-30	
Sermon on the Mount	Horns of Hattin	" "	5: 1-7: 29		6: 20-49	
Servant healed	Capernaum	" "	8: 5-13		7: 1-10	
Widow's son raised	Nain	" "			7: 11-17	
Eight parables by the sea	Sea of Galilee	Autumn "	13: 1-53	4: 1-34	8: 1-18	
A force demoniac healed	Gergesa	" "	8: 28-34	5: 1-20	8: 26-39	
Jairus' daughter raised	Capernaum	" "	9: 18-26	5: 21-43	8: 40-56	
The Twelve sent forth	Galilee	Winter, A. D. 29	9: 35-11: 1	6: 6-13	9: 1-6	
Death of John the Baptist	Macherus	March "	14: 1-12	6: 14-29	9: 7-9	

Feeding five thousand	Bethsaida	April	"	14: 13-21	6: 30-46	9: 10-17	6: 1-15
Discourse, Bread of Life	Capernaum	"	"				6: 22-71
Daughter healed	Phoenicia	Summer	"	15: 21-28	7: 24-30		
The Transfiguration	Mount Hermon	"	"	17: 1-13	9: 2-13	9: 28-36	
Feast of Tabernacles	Jerusalem	October	"				7: 1-10: 21
The mission of Seventy	Perea	November	"			10: 1-21	
The feast of Dedication	Jerusalem	December	"				10: 22-39
Jesus teaching—parables	Perea	January, A. D. 30	"			14: 1-17: 10	
The raising of Lazarus	Bethany	February	"				11: 1-46
Jesus teaching—parables	Perea	March	"	19: 1-20: 28	10: 1-45	17: 20-18: 34	
Healing blind men	Jericho	"	"	20: 29-34	10: 46-52	18: 35-43	
Jesus anointed by Mary	Bethany	Sat., April 1	"	26: 6-13	14: 3-9		12: 2-11
The triumphal entry	Jerusalem	Sun. "	2	21: 1-11	11: 1-11	19: 29-44	12: 12-19
The second cleansing	"	Mon. "	3	21: 12-17	11: 15-19	19: 45-48	
Preparation for Passover	"	Thur. "	6	26: 17-19	14: 12-16	22: 7-13	
In the upper room	"	"	6	26: 20-29	14: 17-25	22: 14-38	13: 1-17: 26
The betrayal and arrest	Mt. of Olives	Midnight	6	26: 47-56	14: 43-52	22: 47-53	18: 4-12
Before the high priest	Jerusalem	Fri., April 7	"	26: 57-66	14: 53-64	22: 54-55	18: 13-24
Jesus before Pilate	"	"	7	27: 11-31	15: 1-20	23: 1-25	18: 28-40
Jesus' death and burial	"	"	7	27: 50-66	15: 37-47	23: 46-56	19: 30-42
The resurrection morning	"	Sun. "	9	28: 1-15	16: 1-11	24: 1-11	20: 1-18
The ascension	Mt. of Olives	Thur. May 18	"		16: 19	24: 50-53	

XIV.

PAUL'S MISSIONARY JOURNEYS

The Apostle Paul made three missionary journeys, besides his journey to Rome as a prisoner. After his first imprisonment at Rome he made other journeys of which we do not have definite knowledge. Antioch in Syria was the starting point for each of his three journeys.

First Missionary Journey

1. Paul's first missionary journey occupied two years, A. D. 48 to '50. He was accompanied by Barnabas and John Mark. They set sail from Seleucia, the seaport of Antioch, for the island of Cyprus (Acts 13:4). They preached first at Salamis, on the eastern end of the island, and then journeyed westward to Paphos. This is the place where the Jewish name, Saul, is dropped, and henceforth we know him by his Roman name,

Paul. Leaving the island they sailed in a northwesterly direction and landed on the shore of Asia Minor. They visited Perga, Antioch in Pisidia, Iconium, Lystra and Derbe. As soon as they reached the main land, at Perga, John Mark left them. Geikie describes the people of this country as being "wild and lawless, armed from head to foot, and ready for violence." The hill people bore the evil name of being the most confirmed brigands known even in those ages; the civilization of the region was backward. To such a people the gospel was now being carried, and although the persecutions were great, yet many were converted and churches were established in all the cities visited. At Lystra Paul was stoned and left for dead. They returned by the same general route to the sea, and then sailed directly for Seleucia and Antioch, leaving Cyprus on the south.

Second Missionary Journey

2. Paul's second missionary journey occupied three years, A. D. 51 to 54. He was accompanied by Silas, or Silvanus, and later was joined by Timothy and Luke. Barnabas

separated from the great apostle and went to the island of Cyprus, his early home. Starting at Antioch Paul journeyed north through Syria (Acts 15:41) and then took a northwesterly course, visiting the churches already established (Acts 16:1-5). At Lystra he found Timothy, the fruit of his former visit, who joined him and became a life-long companion. A tour was then made through Galatia where churches were established (Acts 16:6), after which he journeyed westward to Troas, on the Aegean Sea (Acts 16:8). At Troas, Luke, the author of the Acts, joined them. In Acts 16:10 he first uses the word "we," showing that he was in the company.

Crossing the sea Paul and his companions entered Europe. The principal cities visited were Philippi, Thessalonica, Berea, Athens and Corinth. Paul preached in Corinth a year and a half (Acts 16:12 to 18:17). Returning the apostle crossed the Aegean Sea to Ephesus, but soon continued his voyage around the southwestern border of Asia Minor and thence in a southeasterly direction to Cæsarea. Here he left the ship and journeyed to Jerusalem. After he had

saluted the church at Jerusalem he "went down" to Antioch (Acts 18:18-22).

Third Missionary Journey

3. Paul's third missionary journey occupied four years, A. D. 54 to 58. More than half of this time was spent at Ephesus where he preached with great spiritual power. His companions were Timothy, Luke during a part of the journey, and probably Titus. Leaving Antioch he journeyed northwest, through Asia Minor into Galatia, thence southwest, through Phrygia (Acts 18:23) to Ephesus. His stay at Ephesus was filled with many interesting events (Acts 19:1-41). Paul then went to Troas and crossed into Europe, visiting the churches which had been established on his second missionary journey, spending three months at Corinth (Acts 20:1-3). On his return Paul and his companions traveled north to Philippi, and crossed over to Troas. Paul then journeyed south along the coast, visiting various points. After meeting the Ephesian brethren at Miletus, the apostle continued his journey to Cæsarea and finally to Jerusalem (Acts 21:15).

At Jerusalem Paul was soon arrested and imprisoned, as had been predicted (Acts 21:10, 11).

Journey to Rome

4. Paul's journey to Rome. Soon after Paul's arrest at Jerusalem the Jews plotted to kill him and he was sent under a strong guard to Cæsarea, where he was kept in prison two full years. Having appealed his case to Cæsar he was sent to Rome. Luke and Aristarchus were with him on the vessel. On the way they suffered shipwreck and were greatly delayed, but finally reached the imperial city about March first, A. D. 61. He was kept as a prisoner for two years, when he was set at liberty.

Last Journeys

5. Paul's last journeys. The history of the great apostle closes with the Acts, but from his epistles we gather a few fragmentary facts with respect to his last days. After his release he spent at least two years at liberty before his second arrest. During this time he visited the churches in Macedonia and Asia Minor; some think he went

to Spain. In A. D. 65 Paul was arrested and taken before Nero, the Roman Emperor, for the second time. The apostle was beheaded on the "Ostian Way," not far from Rome, in the summer of A. D. 66.

XV.

TEN POINTS OF EXCELLENCE

Great progress is being made in the Sunday-school world, and from all appearances the spirit of aggressiveness has come to stay. Those who would not retrograde must immediately make an advance movement.

The Sunday-school should be spiritual, instructive, interesting and attractive. In order to succeed we must, first, have the help of the Holy Spirit and, second, give more time and attention to the work. Sermons must be preached, Sunday-school associations organized, and conventions and institutes held. Superintendents and teachers must prepare themselves for the faithful performance of their duties. This work is the Lord's and "He will prosper us," if "we His servants will arise and build." Let us recognize the obligations resting upon us and undertake the work with courage and faith.

A Standard Needed

It is important that all schools should have a standard by which they can be measured. In the light of such a standard those who have considered their schools ideal often discover that they are sadly lacking in many important points. Only by a definite standard can constant progress be secured and undue self-confidence destroyed. After carefully considering the whole subject the following "Ten Points of Excellence" are submitted as a suggestive standard:

The Standard Suggested

1. A teachers' meeting and special teacher-training work.
2. A good equipment, including Bibles.
3. A Home Department.
4. A Cradle Roll and Kindergarten instruction.
5. Temperance and missionary departments.
6. A carefully prepared "order of exercises," complete and accurate records and reports, and generous offerings.
7. A class organization particularly for young people and adult Bible classes.

8. The observance of special days, especially Decision Day in March, Children's Day in June, Rally Day in September, and the World's Temperance Day in November.

9. Written work, especially written reviews.

10. Conversions and spiritual life.

We have endeavored to include nothing in these points which is not within easy reach of even the weakest school. The advisability of adopting some of the modern Sunday-school methods is an open question and it is to be hoped that those in charge of Sunday-school work will use great discretion with respect to introducing new things into their schools. It is evident, however, that any particular method should not be received or rejected merely because it is termed modern.

Principle and Method

We should always carefully note the distinction between principle and method. Principles are unchangeable, but methods are ever changing and are subject to constant improvement. Our effort should be to discover the best methods—those which bring the greatest success, and

then adopt them. The points suggested here have been tested and found beneficial. In advocating them we are not leading the way along a new and untried path, but rather, we are journeying along the Sunday-school highway, which has long been traveled by others and which has invariably led to a successful termination. We purpose now to discuss some of the points suggested.

XVI.

TEN POINTS OF EXCELLENCE

(Continued)

TEACHER TRAINING

If the best results are to be realized we must have trained teachers. No one would expect to succeed on secular lines without proper training, and it is the height of folly to suppose that because we are engaged in Christian work the Lord will give us success without special preparation.

Reasons for Thorough Preparation

There are good reasons why the Sunday-school teacher above all others should be qualified for his work.

1. He is dealing with and molding young minds, and an error may prove disastrous.
2. He is obliged to do this work in a very limited time, and it is important that

no false move be made and that he make the best use of the few brief moments allotted each week to the study of the Sunday-school lesson.

3. The importance and dignity of the work are very great. A young heart is being trained for heaven. Should we assume to undertake such a great and noble work in a careless, thoughtless manner?

The teacher who comes before his class and informs his scholars that he has not prepared the lesson, degrades his high and noble calling. Such a teacher need not wonder at any lack of interest that may exist, or at any falling away that may take place in the class membership. It would be strange if these things did not occur.

Let us now notice a few of the basic principles underlying the art of teaching. What should a teacher know? What should a teacher do?

What a Teacher Should Know

1. A teacher should know God. He should have a definite, personal experience in divine things. He should know that the love of God is "shed abroad" in his heart,

that he is a true Christian. The teacher will not be able to lead others in the way of salvation unless he is walking in the paths of righteousness himself. If the blind lead the blind both will fall into the ditch. "He must be what he would have his scholars become." Unless a teacher's influence is what it should be he is likely to do more damage than he does good.

2. A teacher should know the subject he is expected to teach. He is a Bible teacher, therefore to succeed he must have a general knowledge of the Bible. A lack here is fatal. All that is necessary to be known with respect to sin and salvation may be learned from the Bible, and those who would be efficient workers in the Lord's vineyard must familiarize themselves with the truths of this book. Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." D. L. Moody says, "I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask

God to use him in His work, but God cannot make much use of him, for there is not much for the Holy Spirit to work upon." The Sunday-school teacher is God's workman and he should certainly understand the tools he is to handle.

3. A teacher should know the home life, the educational advantages and qualifications, the moral surroundings and the spiritual condition of his scholars. To do the best work it is quite as important to know the scholar as to know the lesson.

4. A teacher should know how to teach. This is more than talking about a lesson or hearing a recitation. Teaching has been defined as "causing another to know." The real teacher actually imparts knowledge. He carefully leads his scholars to investigate for themselves. He starts them in the right direction and then teaches them to do their own thinking, thus cultivating originality.

What a Teacher Should Do

1. A teacher should make a thorough preparation of the particular lesson to be taught.

(1) He should study the "setting," consider-

ing time, place, persons, and any important facts in connection with the lesson. (2) He should search out the exact meaning of the lesson, particularly noting any obscure or difficult points. (3) He should carefully prepare the application, considering the question: How may the truths and principles found in this lesson be applied to the practical and spiritual life?

A concordance and reference Bible will be found indispensable. Material should be arranged and a definite teaching plan outlined.

2. A teacher must secure the attention of his scholars. Unless he has their attention his efforts are in vain. There should be perfect order in the class. Without order it is useless to proceed. There may, however, be a lack of attention even when the class is orderly. Many plans have been suggested for securing attention which are good so far as they go, but usually they do not go far enough and only gain the attention momentarily. The one way to gain and keep the attention is to make the lesson interesting. When this is done the teacher will find this difficult problem solved.

3. A teacher should prepare and ask proper questions. There are two ways of teaching a class, by the lecture method and by the question method. Both methods may be employed to advantage, but the question method is the one which should ordinarily be followed. The teacher should understand the art of questioning. The questions asked should be clearly stated in language easily understood. In promiscuous classes care should be taken not to embarrass the scholar by asking questions which he would not likely be able to answer. Questions should be avoided which suggest the answer or which may be answered by yes or no. Frivolous and unimportant questions, and questions calculated to lead to a debate in the class should not be asked. Questions should be so framed that the answer will require a definite, thought out statement. While questions do disclose the ignorance of the scholar, they should not be asked with this thought in view, but rather to stimulate the mind and call out what the scholar knows. Carefully prepared review questions clinch the truths taught and assist in making the application.

Christ the Model Teacher

In endeavoring to discover the principles by which the teacher is to order his course if he would be successful, we can hardly do better than study Christ as the model Teacher in His methods and manner and the subject matter of His teaching.

A careful perusal of the life of Christ as it is given in the gospels will show Him to be a model for the Sunday-school teacher in at least the following particulars:

1. In earnestness. Christ was earnest in thought, feeling and action. His words burned into the consciences and thrilled the souls of His hearers.

2. In originality. He followed no one. His methods were new. His utterances were crisp and fresh. In simplicity and beauty nothing produced by the world's best thinkers equals the parables of Christ.

3. In His illustrations. These were often drawn from the most common objects—objects so common that they had been passed by because of their very commonness. A hen and her chickens were sufficient to illustrate the deepest spiritual truths. His illustrations were always pointed and pertinent.

4. In naturalness. We cannot think of Christ's speaking or acting in an affected or unnatural manner. His every utterance and movement as we read the gospels suggest naturalness.

5. In clearness. He was clear in His perceptions, and hence clear in statement, illustration and application. He used simple language which the common people and even children could understand.

6. In His sympathy. He entered into the feelings of others, weeping with those who wept and rejoicing with those who rejoiced.

7. In His adaptation of truth. He was careful to present the especial truth appropriate to His hearers—truth adapted to their varied conditions. His originality and His great supply of illustrative material gave variety.

8. In His authority. He had a message to deliver, given Him from heaven. He wasted no words in apologies. He spoke with authority and power, and conviction was carried to the hearts of His hearers.

The Sunday-school teacher would do well to follow this model set us by the great

Teacher. Be earnest; be original; be natural; be sympathetic; study clearness and appropriateness, remembering that it is the privilege of every man called of God to do His work, to be so filled with the Holy Spirit that he will speak and teach the truth with authority.

Among the many excellent works on teaching we would recommend "The Sunday-school Teacher," by Hamill, "Seven Laws of Teaching," by Gregory, and "Point of Contact in Teaching," by DuBois.

THE TEACHERS' MEETING

A teachers' meeting is a necessity in every school, and there are but very few schools, even in country places, that cannot carry on such a meeting if the matter is undertaken in the right way. In addition to the teachers it should include the pastor and superintendent and those preparing to teach; and adult members of the Sunday-school should also be made welcome as visitors.

How Conducted

How shall it be conducted? The lesson should be prepared in advance. The leader

should question each one for the purpose of discovering what he knows about the lesson and how he intends to use it. Then the meeting may take the form of a conference. Difficult points should be discussed and explained and methods considered. The leader of the meeting should make a thorough preparation and should study to introduce variety into these weekly gatherings.

Marion Lawrence on Teachers' Meetings

The following excellent suggestions on Teachers' Meetings are from the pen of Marion Lawrence, General International Sunday-school Secretary. Mr. Lawrence says:

"We talk over and plan our school work, and study the lesson from fifteen angles. No matter who leads, the meeting is sure to bristle with interest. It works. Here are the angles:

"1. Approach. Give subject of last lesson and briefly outline the intervening history, if any. 2. Surroundings. Give time, place and circumstances directly leading to the lesson. 3. The lesson story. Give the lesson story in your own words. 4. Analysis. Give a

simple working outline for studying and teaching the lesson. 5. References. Give helpful references and parallel passages. 6. Biography. Give names of persons, classes and nations mentioned or referred to. 7. Orientalism. Give any Oriental customs or manners peculiar to this lesson. 8. Central truth. Give the central truth and your reason for its choice. 9. Principal teachings. Give the truths most forcibly taught. 10. First step. Give a good way to introduce this lesson so as to secure attention from the start. 11. Difficulties. Give what appear to be the greatest difficulties. 12. Primary. Give the features which are best adapted to small children. 13. Objects. Give names of any objects which might be profitably used in teaching. 14. Illustrations. Give a few incidents or facts that will serve as illustrations. 15. Practical lessons. Give the most practical lessons in personally applying the lesson."

For a further consideration of this subject we recommend "Teachers' Meetings," by Trumbull.

EQUIPMENT

Let the school be provided with good maps

and charts, especially temperance and missionary charts, a blackboard,* a library, all necessary kindergarten supplies, a Cradle Roll, the regular Sunday-school quarterlies and papers and Home Department supplies, the church catechism, a Bible for each member of the school old enough to read, a good supply of song books and anything else that may be needed to put the school in the first rank with a complete equipment.

Do not say that this cannot be done. Do not plead poverty. If all that is needed cannot be purchased at once, make a beginning and then raise a little each month. Do not give up; keep at it. Say, We must; we can; we will. Remember it is impossible to conduct a good school with a poor equipment. A good equipment helps to make the school attractive, breaks up the sameness and gives variety, assists greatly in bringing out and impressing the truth.

*One of the best helps we know of for blackboard work is "The Blackboard in the Sunday-School," by Bailey.

XVII.

TEN POINTS OF EXCELLENCE (Continued)

THE HOME DEPARTMENT

The originator of the Home Department was Doctor W. A. Duncan, of Syracuse, New York. He says it came to him like an inspiration in the year 1881, and certainly during the past quarter of a century it has been an inspiration and a blessing to thousands of others. There is no other line of work carried on by the Sunday-school which has been crowned with greater success or which is calculated to accomplish greater results. We shall notice what the Home Department is, its plan, how it is organized, how to carry on the work, some objections and some of its benefits.

What It Is

Two classes of individuals do not at-

tend the Sunday-school. One class is composed of those who would like to attend, but who for various reasons are not permitted to do so. Such are the aged, the infirm, invalids, those who have the care of young children or the sick, those who live at too great a distance from the church, and many others. Then there are those who might attend, but who have no desire to do so. The Home Department is simply a department of the Sunday-school organized for the purpose of inducing both of these classes to study the regular Sunday-school lessons, and, as far as possible, to secure their attendance at the regular services of the Sunday-school and church.

The Plan

First, some one is needed to take charge of the work. This person is called the Home Department superintendent, and when elected to this position becomes one of the assistant superintendents of the school. This superintendent needs a corps of assistants. These are called visitors, and should be ranked with the teachers. The territory is then divided into districts, and a visitor is assigned

to each district. The visitor canvasses the district thoroughly, visiting every family not known to be already connected with some Sunday-school, and solicits every individual either to join the main school or the Home Class. A simple pledge that one will study the Sunday-school lesson a half hour each week is all that is required in order to become a member of the Home Class. When the pledge is given the visitor enrolls the name in a class book and supplies the new member with a certificate of membership, a lesson quarterly and a report and collection envelope. After canvassing the field the visitors visit the Home Class members regularly at the end of each quarter for the purpose of carrying new lesson helps and receiving the reports and offerings for the quarter. If it is possible to do so, the visitors call oftener than once a quarter, perhaps as often as once each month in some cases, in order to keep the members interested and encouraged in the work. The visitors and superintendent make full reports of the work, and the number of members in the Home Classes is reported regularly by the secretary of the school.

How Organized

First, a supply of Home Department literature and lesson helps is needed. Then let the Sunday-school board, or the members of the Sunday-school, elect the Home Department superintendent and visitors. The superintendent and visitors should then district the territory and prepare for the canvass. This is the usual course pursued in starting the work. Another plan is to ask the pastor to preach on the subject of Bible Study some Sabbath morning and at the close of the sermon appeal to all present who do not attend the Sunday-school to join the Home Class. Let ushers distribute cards to be signed by all desiring to join. After the work is thus started the house-to-house canvass should be faithfully carried on. In large schools it may be desirable to have a Home Department secretary and treasurer.

General Directions

To be made a success the work must be pushed with energy and courage. Superintendents and visitors are needed, (1) who are workers, (2) who love the work, and (3) who will not allow discouragements to affect

them. In order to succeed they must have patience, perseverance and piety. Before members can be secured and even after they are secured much personal visitation and effort will be required. A determined visitor will not become faint-hearted because the first or even the second invitation to join the Home Class is met with a refusal, but will leave literature and make an engagement to call again, for it will be only after repeated calls and much persuasion that some will be secured as members. The success or failure of every class depends almost entirely on the faithfulness and courage of the visitors.

It is the duty of the superintendent to instruct and encourage the visitors, to see that the whole field is canvassed, to keep accurate records and make quarterly and annual reports to the school.

It is the duty of the visitors to organize Home Classes wherever one or more members are secured. Members of the same class under the same visitor may study in different grades. Visitors should also organize correspondence classes when those desiring to join are at so great a distance that they cannot be reached personally. Regular quarterly

reports should be made to the superintendent.

It is highly important that the visitors as far as possible should assist the pastor in his pastoral work by inviting those visited to the regular church services and by informing him of any who are sick or destitute or who desire spiritual help. Personal Christian work should be done in the homes entered. In this way the visitors will become a strong force for the upbuilding of the church.

When canvassing for members explain the plan clearly and make it plain that all that will be required of them is to study the Sunday-school lesson one-half hour each week. Tell them that they are to become members of the Sunday-school and will be entitled to all its privileges. Explain the marking on the collection envelope and make it clear that the contribution is a matter left entirely with them, and that whatever is given goes into the treasury of the main school.

Difficulties

At the very outset some one will be sure to object on the ground that it will

decrease the attendance at the main school; but the fact goes to show that this is not the case, but that the Home Department increases instead of decreases the attendance. No one who has interest enough to attend the Sunday-school will care to drop out and take up with the Home Department, while on the other hand many who begin the study of the lessons at home will soon have a desire to attend the school. Another objection is that it is expensive, and small schools cannot afford it. The answer to this is that the receipts from the Home Class always more than pay expenses, and a good surplus is left in the treasury for the benefit of the main school.

The greatest hindrance is frequently the lethargy of the church. It is often the case that both pastor and people fail to recognize the importance of the work, and there is a corresponding lack of consecration on the part of the workers. Then it is not uncommon for visitors to become faint-hearted and discouraged and give up the work even after it is well under way. What is needed is energetic, courageous, consecrated superintendents and visitors. The superintendents

should not only superintend, but should also visit, and the visitors should have a love for the work strong enough to carry them through every discouragement.

Benefits

The benefits are many: (1) It helps the pastor. (2) It opens the Bible in the home and develops family religion. The members of a family cannot study the Bible together without being brought face to face with those questions which relate to their souls' salvation. (3) It advances systematic Bible study. (4) It increases attendance upon the Sunday-school and the regular church services. (5) It furnishes an effective method for evangelizing the field covered by the church. Wherever it has been thoroughly tried it has been found to be a great evangelistic agency. It is calculated to reach those who are without the gospel in a gospel land, and for whom the church is responsible. A corps of visitors regularly canvassing the community is a great reinforcement to the church. (6) It comforts and helps invalids. (7) It enlists the indifferent. (8) It is the means of recovering backsliders. (9) It de-

velops Christian workers. Nothing is better adapted to make Christians effective laborers for Christ, in the salvation of souls, than to appoint them as visitors in the Home Department. It furnishes something specific for the members of the church to do, something which is not difficult, but is within their ability, and which will be productive of good results. The church needs this agency for the disciplining of its members. (10) It enlarges the offerings in the main school. (11) It increases the circulation of Sunday-school literature, which alone is a tremendous power for good.

It is to be hoped that the importance and benefits of the Home Department work will be recognized, and that it will soon be taken up by every Sunday-school in the land. The plan is simple, inexpensive and effective, and with the blessing of God it can be made a great success.*

THE CRADLE ROLL

The department in the Sunday-school

*All denominational publishing houses now issue Home Department supplies. Send to your publishing house for what you need.

called the "Cradle Roll" is composed of the babies whose names have been secured and enrolled on a large roll or sheet of cardboard. The roll should be hung on the wall in the primary department of the Sunday-school. All babies under three years of age, within reach of the church in which the department is organized, should be enrolled.

How Started

When it is decided by the Sunday-school to start the department, the pastor should announce the fact from his pulpit and ask for a list of names of all the children under three years of age in the neighborhood. The main school should also be asked to help. A superintendent for the Cradle Roll department should be elected, to whom the list of names and addresses should be given. The homes should then be visited, and the mothers asked to allow the names to be enrolled.

An invitation card setting forth the object of the Cradle Roll should then be put in the hands of all the parents of small children within reach of the church, and the whole community should be canvassed thoroughly.

Along with the invitation card should go an application card, which is to be filled out by the parents and returned to the Cradle Roll superintendent. As soon as the application has been received a certificate of membership should be sent to the parents.

How Conducted

A few suggestions are offered with respect to the proper manner of conducting the Cradle Roll, in order to bring about the best results: (1) A complete record should be kept, giving name, address, age of child, name of parents, and other information. (2) The babies should be often and regularly visited, especially when sick. Personal work is what tells with the parents and other members of the family. (3) A good idea is to have a rack or card holder on the wall beside the Cradle Roll, in which to place the photographs of the babies as they may be secured. (4) Much attention should be given to birthdays. An invitation should be sent the parents to visit the Sunday-school and bring the baby on the Sunday nearest his birthday. (5) Besides remembering birthdays, such occasions as Christmas, Easter,

Children's Day and Rally Day are suitable seasons when the parents may be especially invited and the baby remembered. Sometimes the invitation may be sent the baby asking him to bring his parents.

When the baby is three years old he should be promoted from the Cradle Roll department to the Beginner's class. Much should be made of this occasion. A song of welcome to the new scholar should be sung and a short prayer offered. A gilt star should be placed beside the name on the roll when the child is promoted. If the baby should be taken to heaven, the fact should be noted on the roll opposite his name, and a short service held in the primary class. If the funeral services are held in the church, it would be very proper for the members of the class to sit together.

Its Value

The value of the Cradle Roll department can hardly be over estimated. It will be of inestimable value to the child, the mother, the father, the primary class, the Sunday-school, the church, and also to those who do the work. It is important that all schools

that have not already started this department should do so at once.

THE KINDERGARTEN

How can we best teach the child from three to six years of age? This is a live question and is being asked at the present time by many Sunday-school workers. The Sunday-school kindergartens, as they are being installed throughout the country, are a partial answer to the question. We believe that the kindergarten plan may be made very helpful. One great difficulty is that but very few primary teachers are familiar with kindergarten theory and practise. Then small schools look at the expense connected with this line of work and often decide that it is not worth while to undertake it. But what has been done can be done again. By a little earnest effort every difficulty can be met and overcome and kindergarten instruction can be made an established fact in the great majority of Sunday-schools.

How Started

The question which will confront many Sunday-school boards will be, how shall we

go about it to introduce kindergarten instruction in our school? First, put those in charge of the work (usually young ladies) who are willing to make the necessary preparation. Second, let those thus chosen as kindergarten teachers either take a course of instruction or, if this is impossible, secure the best books to be found on the subject and study privately. Kindergartens in operation should be visited in order that their practical workings may be seen. Third, let a supply of kindergarten material be purchased. Fourth, if possible a separate room should be provided; but if this cannot be done curtains can be used. Fifth, when all is in readiness start in with confidence, asking the blessing of the Lord upon the efforts put forth.

Books and Material

And now as to books and material. The best book we have been able to find is "Bible Object Lessons and Songs for Little Ones on the Life of Christ." The book contains instructions for teachers and fifty-two lessons, a whole year's course, with illustrations showing how to use kindergarten ma-

terial. There are three small boxes of material accompanying the book, to be used in illustrating the lessons. In addition to this, wherever practicable, small tables and chairs should be provided. Other books recommended are "The Kindergarten Sunday-school," and "Kindergarten Bible Stories."

Suggestions

We offer a few suggestions: The Sunday-school kindergarten is not a place for play, but everything must be done with seriousness and reverence. It is a department of the Sunday-school providing for the spiritual instruction of the children.

The mere handling of blocks and cardboard and flowers avails nothing, but the proper use of these things under the careful direction of a teacher will lead the child to a clear knowledge of the truth taught.

Nothing should be done aimlessly. There should be a distinct purpose in view in the handling of every article. The article is used merely as an illustration—the truth back of it is the important thing.

Too many children must not be placed in

one class. Ordinarily twelve should be the limit, and six in a class is better than twelve.

The teacher must be studious and resourceful. The ideas of others may be helpful in starting, but to succeed there must be originality.

XVIII.

TEN POINTS OF EXCELLENCE

(Concluded)

THE TEMPERANCE DEPARTMENT

At this time when the temperance question is being brought to the front so rapidly we should not be content with the small amount of temperance work which is being done in most of our Sunday-schools. Let us do more along this line.

The Superintendent's Duties

Put a superintendent in charge of this department who is wide-awake and clear-eyed. He will find many ways of advancing the work. The field is a large one. He should group the evils of intemperance, the cigarette, profanity and Sabbath desecration, and start an active warfare against them. By pledge signing, by illustrations and incidents,

by temperance leaflets, papers and charts, by special temperance talks he will create an interest in the work of his department.

Temperance Bible Reading

Occasionally this temperance* superintendent will give a temperance Bible reading, something after the following order:

Strong Drink Forbidden: Lev. 10:9; Num. 6:3; Deut. 29:5,6; Prov. 23:20; 23:31; Hab. 2:15; Rom. 13:13.

Some Effects of Strong Drink: Prov. 23:21, 29, 30, 32; Isa. 28:7, 8.

Strong Drink Deceives Men: Prov. 20:1; Luke 21:34.

Woe Pronounced on the Drunkard: Isa. 5:11; 28:1.

Punishment Inflicted: Deut. 21:18-21.

Warning Against Evil Associates: 1 Cor. 5:11.

The Drunkard's Future Prospects: 1 Cor. 6:10.

Some Illustrations: Noah—Gen. 9:20, 21; Belshazzar—Dan. 5:4.

Miss Willard's Temperance Pledge

It will inspire an interest in the children to ask them to sign the following temperance pledge which was the first pledge signed by Miss Frances E. Willard.

"A pledge we make, no wine to take,
Nor brandy red that turns the head,
Nor fiery rum that ruins home,
Nor whisky hot that makes the sot,
Nor brewer's beer, for that we fear,
And cider, too, will never do;
To quench our thirst we'll always bring
Cold water from the well or spring.
So here we pledge perpetual hate
To all that can intoxicate."

THE MISSIONARY DEPARTMENT

The Need

About one-third of the population of the world are still without the word of God and have never heard of the Savior. There still remain more than one hundred languages and dialects into which the Bible has not been translated. There are more than a thousand million souls outside of the Christian religion. The need is great and pressing.

Our Duty

What is our duty in connection with the evangelization of the world? The answer to this question may be far reaching, it may strike deep into the life, it may mean

the turning over of our earthly goods into God's treasury. But if the light of the gospel is carried to the heathen world it must be done by our children, and they will not be inclined or prepared to undertake the work unless they are educated and trained for it. Not all will be missionaries, but all may and should help along the great missionary movement.

Plan of Action

Every Sunday-school should have a good missionary department. Sometimes the whole school may be organized into a missionary society. Occasionally the school should have a missionary day and the collection should be given to foreign missions. The superintendent of this department should plan for public meetings as well as for special talks before the school. Maps, charts, the blackboard and every available help should be brought into action. There should be a good supply of missionary books in the library, missionary papers should be circulated, and the pastor should preach missionary sermons before the school.

The children should be taught to give to

this cause. A missionary birthday box is a good thing. It often creates an interest for the school to support a native worker or an orphan child. The giving should be done regularly and systematically. Above all, in this, as in every other good work, the children should be taught to pray the Lord of the harvest that He send laborers into His harvest.

CLASS ORGANIZATION

A class organization is helpful in many ways. It gives the president and secretary and the various officers of the class some definite work to do. Committees can be appointed to look after absentees, canvass for new scholars and perform other lines of Christian work which otherwise would be largely neglected. A class organization tends to cultivate a class spirit which is very helpful. The whole class may thus become a missionary or temperance organization at will, as first one line of work is taken up and then another. United effort brings results. What has your class been doing for the Sunday-school, church or community? Why not organize at once and begin active, ag-

gressive work along the lines which seem most important to you? Visit the needy and afflicted, visit the jails and scatter tracts. Organize for real business and you will become a power for good in your Sunday-school.

Mr. W. C. Pearce on Class Organization

The International Sunday-school Association has recently created an adult department and is putting forth every effort possible to advance the work of organizing adult Bible classes. Mr. W. C. Pearce, the superintendent of this department, has the following to say with respect to the advantages of class organization:

"1. It divides the work, thus giving everybody something to do. 2. It develops workers. 3. It gives permanency. The teacher renders his greatest service when he puts others at work at something that will last. 4. It gives strength. The strongest class is the class working as a unit through organization. 5. It develops class spirit. A broad-minded class spirit is essential to class success. 6. It promotes fellowship. The fel-

lowship of our organized classes may be made to reach around the world."

SPECIAL DAYS

The special days to be observed during the year as suggested by the leaders of the International Sunday-school Association are as follows:

January—Installation Day.

February—Honor Day.

March—Decision Day.

April—Easter.

May—Home Department Day.

June—Children's Day.

July—Christian Citizenship Day.

August—Parents' Day.

September—Rally Day.

October—Harvest Home Day.

November—World's Temperance Day.

December—Christmas.

Thinking that the observance of a special day each month might be more than the ordinary school would care to undertake we have suggested one for each quarter. In addition to this nearly all schools observe Easter and Christmas, which would make six special

days during the year. Home Department Day should be observed by those schools that have a Home Department, and Parents' Day ought not to be neglected.

Benefits to be Derived

There are many reasons for observing special days. They are to the Sunday-school what the general gatherings are to the church. The schools that do not observe them will suffer great loss. Such days should be held regularly and should have a definite purpose.

Among the benefits to be derived are the following:

1. They introduce variety and tend to break the monotony which often causes children to look upon attendance at the Sunday-school as an irksome task.

2. They increase the attendance and afford an opportunity to introduce new scholars.

3. They are the means of deepening the interest and of giving inspiration to the school.

4. They provide for work, giving the members of the school something to do.

5. They emphasize new lines of work and

afford an opportunity to give information to those outside of the school.

6. They help the church and community by bringing many under the influence of the Sunday-school who are not regular attendants.

How Conducted

How shall the exercises on special days be conducted? That must depend largely on the individual school, but the exercises should not as a rule be allowed to interrupt the regular lesson.

The most important day in the year is Decision Day, in March. Preparation for this day should begin weeks in advance, and after the day is past the souls who decided for Christ should be carefully nurtured and the revival work carried on with unabated interest. Decision Day therefore really marks the center of the season set apart for a revival in the Sunday-school. The work done should be thorough, and the children should be led to renounce their sins and really turn to Christ as their Savior. Pastors and Sunday-school workers should allow

nothing to interfere with this special revival season.

The first or second Sunday in June has been set apart as Children's Day. The exercises on this day are usually carried on by the children and should be in charge of the pastor and superintendent. These exercises should be marked by simplicity and spirituality. The pastor should always have a place on the program.

Rally Day is the day when every effort is put forth to obtain new scholars. The community is invited, and a personal invitation is sent to former members of the school, and to any who appear to be at all interested. Those who attend the school on that day are urged to become members.

On all special days new and appropriate songs should be sung, and the Sunday-school session should if possible be made better than usual. A sufficient number of Sunday-school papers should be provided so that all visitors may be supplied.

WRITTEN WORK

Written work in the Sunday-school is no longer in the experimental stage. It is in

operation in all first class schools and always with good results. Written work may be done either at home or in the class. The teacher should give advance work to be done during the week in writing. Review questions should be furnished in advance and the scholars required to bring in written answers. The ordinary class work is too superficial. When we require but little of our scholars they learn but little. Written work is a step in the right direction and should be introduced into all Sunday-schools.

CONVERSIONS AND SPIRITUAL LIFE

In our efforts in the Sunday-school the end in view is twofold. The first great work to be done is to lead the child to Christ. He should be brought to a realization of his own sinfulness and then instructed in the way of faith so that he will be enabled to trust the Savior for the salvation of his soul. But the Sunday-school is also intended to educate, establish and build up the young mind in divine things. The word of God is the text-book, and to bring the child into a thorough acquaintance with its precepts

is highly important. With this done a foundation will be laid for a strong Christian character.

There should be frequent conversions in every Sunday-school. Our efforts and prayers should be the means in the hands of God of leading the children to Christ. If this is not being done an aggressive movement should be made. We knew a school that seemed to be lacking in this particular and a call was made to the teachers to meet for half an hour each morning before the school opened and pray for the salvation of their scholars. They did this and in a remarkably short time their prayers began to be answered and several conversions took place in the school. There is no reason why we should not have revivals in our Sunday-schools. Children have tender hearts and are easily influenced. It ought not to be difficult to lead them to Christ and the church. The history of revivals shows that great spiritual awakenings have often started among the children. This being the case why should we not see the children converted? Let us labor, pray and believe to this end.

XIX.

THE SUNDAY-SCHOOL ASSOCIATION

It is very desirable that Sunday-schools unite and organize into Sunday-school Associations. This has been largely accomplished by the International Sunday-school Association through the township, county, and state associations. But the Sunday-school association idea may also be carried into the denominational work. The Sunday-schools of any particular church, in a given district, may unite and organize district associations.

Benefits

The Sunday-school Association will assist in creating an interest in Sunday-school work.

It will promote a spirit of union and harmony among the workers.

It will be educative. At the conventions

which the Association will hold ways and means will be discussed and practical Sunday-school methods studied.

It will furnish an opportunity to discover undesirable methods.

Properly conducted it will promote a deeper religious life in both the Sunday-school and the church.

Convention Subjects

We are often asked to suggest subjects suitable for use in Sunday-school conventions, and accordingly have given a few which have been used with profit in conventions which we have attended. Care should be taken by those whose duty it is to prepare the program to select such subjects as will be most helpful to the school and community where the convention is held.

Origin and Purpose of the Sunday-school.

A Brief History of the Sunday-school Movement.

Proper Organization of the Sunday-school.

Qualifications of a Successful Superintendent.

The Pastor's Place in the Sunday-school.

Teachers and Teaching.

Qualifications of a Successful Sunday-school Teacher.

The Teacher's Preparation.

The Teacher's Personality and Influence.

The Teacher—His Office and Equipment.

Methods of Teaching.

How Home Study May Be Secured.

The Art of Questioning.

The Art of Gaining Attention.

The Teacher's Work and Influence Outside of the Class.

The Sunday-school Teacher a Winner of Souls.

The Teacher's Aim and Reward.

Christ the Ideal Teacher.

The Duty of Parents to the Sunday-school.

The Importance of Early Training.

The Relation of the Sunday-school to the Home.

The Relation of the Church to the Sunday-school.

The Sunday-school Necessary to the Church.

How the Cooperation of the Church and School May Be Secured.

The Model Sunday-school.

How to Conduct a Sunday-school.

- The Well Equipped Sunday-school.
- The Teachers' Meeting—Its Importance, Aim and Management.
- Sunday-school Literature.
- The Proper Use of Sunday-school Helps.
- The Normal Training Class.
- The Bible in the School—How to Secure Its Proper Place.
- How to Prepare the Sunday-school Lesson.
- The Primary Department.
- The Cradle Roll.
- The Sunday-school Kindergarten—What It Is and How Conducted.
- Qualifications of a Successful Primary Teacher.
- Object Teaching.
- The Home Department.
- Temperance Work in the Sunday-school.
- What the Sunday-school Should Do for Foreign Missions.
- The Relation of the Sunday-school to Reforms.
- Safeguards for Our Children.
- The Claims of Childhood.
- The Benefits of Class Organization.
- Special Days and Their Purpose.

How Children's Day Should Be Observed.

Children's Meetings and How to Conduct Them.

The Importance of Requiring Written Work of Our Scholars.

Some Sunday-school Problems and How to Solve Them.

How to Awaken an Interest in a Lifeless Sunday-school.

The Best Means of Increasing the Attendance.

How to Interest and Hold the Young People.

The Best Means of Interesting Outsiders in the Sunday-school.

House to House Visitation.

Sunday-school Finances.

Sunday-school Statistics.

How to Conduct the Weekly and Quarterly Reviews.

The Benefits to Be Expected from Sunday-school Conventions and Institutes.

Is the Sunday-school Accomplishing Its Mission?

Results Which Should Be Expected from the Sunday-school.

Faults and Failures in Sunday-school Work.

Our Supreme Need as Sunday-school Workers.

That Bad Boy—How Lost, How Won.

How Reverence for God's House May Be Secured.

The Sunday-school a Potent Factor in the Development of Character.

Incentives to Faithfulness in Sunday-school Work.

How Revivals May Be Promoted in the Sunday-school.

Constitution

The schools desiring to organize for more effective work may find the following constitution helpful. It is merely suggestive and can be easily changed so as to meet the needs of any church or community.

PREAMBLE

Believing the Sunday-school should be the nursery of the church, and that in perfecting its workings we render a more lasting benefit to the scholars and officers, and secure to the church a

more fertile field in which to scatter its principles and doctrines, thus advancing the kingdom of Christ, we have organized this Association and framed this Constitution.

ARTICLE I.—NAME

The name of this organization shall be, _____

ARTICLE II.—OFFICERS AND STANDING COMMITTEES

The officers of this Association shall consist of a President, a Vice-President, a Secretary and a Treasurer. There shall be an Executive Committee of five, a Visiting Committee of five, a Committee on Children's Meetings, and a Committee on Statistics.

ARTICLE III.—DUTIES OF OFFICERS

SEC. 1. It shall be the duty of the President to preside over the regular meetings of the Association and to perform all other duties pertaining to the office.

SEC. 2. The First Vice-President shall perform the duties of the President in his absence.

SEC. 3. It shall be the duty of the Secretary to keep the records of the Association, to attend to all matters of correspondence, and to perform all other duties pertaining to the office.

SEC. 4. The Treasurer shall hold all moneys of the Association and shall disburse the same as ordered by the Association or the Executive Com-

mittee. He shall make a report at each meeting of the Association of money on hand, and shall present a written report at the Annual Meeting showing amount collected and expended during the year.

SEC. 5. The Executive Committee shall consist of five members, the President, Secretary, and Treasurer of the Association, with two additional members who shall be elected by the Association. This committee shall hold in trust all property of the Association; and shall transact all business of the Association in the interval between meetings; and shall prepare the Program for the public meetings.

SEC. 6. The Visiting Committee shall visit the various schools as often as practicable, shall observe the weak as well as the strong points, and shall suggest to the Association such action as they believe will be beneficial.

ARTICLE IV.—MEMBERSHIP

All Sunday-school workers present at any Convention shall be Associate Members, and shall have the right to vote and take part in all business of the Association.

All persons who will pledge themselves to an active interest in the work of the Association and to a regular attendance upon the meetings as far as practicable, shall be enrolled as Active Members, and a record shall be kept of their attendance. Failure to attend three consecutive meetings of the Association shall forfeit Active Membership.

ARTICLE V.—ELECTION OF OFFICERS

All officers shall be elected by ballot, and shall hold their office for the term of one year, or until their successors are elected.

ARTICLE VI.—MEETINGS

The time and place of meetings if not otherwise ordered by the Association, shall be fixed by the Executive Committee.

Meetings shall be held annually; extra meetings may be held whenever it is deemed advisable.

ARTICLE VII.—AMENDMENTS

This Constitution may be changed at any regular meeting of the Association by a two-thirds vote of the members present and voting.

ORDER OF BUSINESS

- I.—Call to order.
- II.—Devotional Exercises.
- III.—Roll Call.
- IV.—Reading Minutes of previous meeting.
- V.—Business.
- VI.—Literary Program.
- VII.—Unfinished Business.
- VIII.—Reading of Minutes.
- IX.—Adjournment.

XX.

MISCELLANEOUS

The Literature of the Bible

The Bible contains the best literature of our times.

Professor Moulton, of the University of Chicago, says, "In intrinsic worth the Old Testament is second to none of the world's great literatures. Moreover, it has, in common with the literature of Greece and Rome, been the main factor in the development of our modern prose and poetry. For the English speaking people, no liberal education will be complete in which classical and biblical literature do not stand side by side." Professor Moulton adds that in the Bible we find "essays, epigrams, sonnets, stories, sermons, songs, philosophical observations and treatises, histories and legal documents. With the simple exception of humorous literature, the Bible presents as varied an in-

tellectual food as can be found in any national literature."

The best critics tell us that no better poetry has been written than is found in Job and the Psalms. Carlyle says, "I call the book of Job, apart from all theories about it, one of the grandest things ever written with pen."

In Deuteronomy as well as in the New Testament we have exquisite models of the best oratory.

The writings of the prophets considered from a literary standpoint are unequalled by anything the world has ever produced.

The literature of the Bible has been permeating the writings and molding the style of leading authors for centuries. Doctor Albert S. Cook, professor of literature in Yale University, says that "it would be worth while to read the Bible carefully and repeatedly, if only as a key to modern culture, for to those who are unfamiliar with its teachings and its diction much that is best in the English literature of the time is as a sealed book."

Daniel Webster said, "If there be anything in my style of thought to be commended, the

credit is due to my kind parents in instilling into my mind an early love of the Scriptures."

We conclude, therefore, that Sir William Jones did not overstate the case when he said that "the volume contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written;" or Milton, when he eloquently added his tribute to the sacred writings in the following emphatic declarations: "There are no songs comparable to those of the prophets, and no politics like those which the Scriptures teach."

The Bible and Science

There is no reason to be alarmed about the seeming differences between the Bible and the statements of some of our modern scientists. True science and the Bible cannot conflict; they must agree.

Science has been defined as "classified knowledge." The word comes from the Latin *scientia*, knowledge. Man's knowledge at its best is faulty. We only know "in part." A

recent distinguished author says, "What is popularly called science is frequently nothing more or less than certain theories and conclusions based upon man's limited and imperfect knowledge of God's perfect laws." Herbert Spencer said, "Science is partially unified knowledge," while Sir Oliver Lodge, one of the leading scientists of the present time, said recently, "It may be that science only sees one half, because it is blind to the other half." It is well known that scientific men to-day reject much of the science of former years as inaccurate and often nonsensical. It is manifest that if the Bible had been in accord with former scientific theories, which now are admitted to be false, it could not agree with the more enlightened theories of to-day. And then scientific knowledge is still very imperfect, and if the Bible agreed with all of the science of to-day, when that science is revised and perfected, as it certainly will be, the Bible would be found wanting. Stuart Robinson says, "The Bible alone of all the books in the world, instead of uttering the opinions of the successive ages that produced it, has been the antagonist of these opinions."

Scientists are free to admit that the difficulties between science and the Bible are very rapidly disappearing. Here are the utterances of some of the leading scientific men on this point: Sir Oliver Lodge: "The region of religion and the region of a completed science are one." F. Hugh Capron: "The fundamental truths of religion are the fundamental truths of science;" and again, "The unanimity between religion and science is exact." Doctor Chiene: "There can be no antagonism between true science and true religion; they clash only when they are false. Their present antagonism is only another word for our ignorance."

Those who are credulous enough to believe the Bible to be the divinely inspired word of God, are confident that when the truth is fully known it will be seen that there is perfect accord between God's laws and operations in nature and His revealed word to man, for He cannot contradict Himself. In His written word He has told us a little about the world in which we live as well as the way we came to be in it, and if we are wise we will accept His statements as conclusive .

Be Ready to Explain Difficult Passages

There are passages and points in the Bible which are generally recognized as being somewhat difficult of explanation. But these need not surprise us nor cause the least alarm. A careful study will usually lead to a satisfactory explanation. The grand old Book has stood many attacks and it will continue to stand them unharmed. But we must not ignore the difficulties. Many of them, to be sure, are only imaginary. Tholuck says: "The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts." But still there are those who hesitate about accepting the Bible as the inspired word of God because of some difficulty which to them appears to be serious. Of course we cannot be expected to stop to answer every whimsical objection that the caviler may bring, but honest difficulties ought to be met. The seemingly difficult passages and points can be satisfactorily explained to the candid mind, and it is our duty to search out the truth respecting them and be ready at all proper times to answer the objector.

Pointers

The Sunday-school is important to the child, the church, the home, the community.

The teacher who undertakes to tell all he knows will tell many things he does not know. Trumbull says we must know ten times as much as we expect to teach.

No teacher can begin studying a lesson on Saturday night and have it ready on Sunday morning.

A good superintendent is a Christian, has good educational qualifications, loves children and knows how to handle them, has his heart in the work.

How may I succeed in Sunday-school work?

1. By having a love for the work.
2. By making thorough preparation.
3. By being in earnest.
4. By being faithful.
5. By having faith in God.

The following acrostic is well worth preserving; the author is unknown.

The Teacher's P-E-R-S-O-N-A-L-I-T-Y:

Pure life.
Earnestness.
Resources.
Spirituality.
Outgrowth.
Needs.
Accuracy.
Loving disposition.
Industry.
Tact.
Yearning for souls.

The Sunday-school is an educator to the home, a feeder of the church, a moral power in the community. It is our duty to attend it, to work for it, to support it.

The way to get others interested is to keep interested ourselves.

Every Sunday-school Association should have a worker's Sunday-school circulating library.

The principle of repetition is important. Each lesson should be reviewed, sometimes again and again. If the truth is retained by the ordinary scholar it will be by these frequent reviews.

The second quarterly temperance Sunday of each year, usually in June, should be observed as Anti-Cigarette Day. Upon this day the evils resulting from the cigarette should be explained and a special effort made to obtain pledges against its use.

World's Temperance Sunday, in November, should be made the greatest temperance day of the year. It should be the occasion of a general rally in the community and a time when much interest is created in the temperance cause. Do not fail to push the pledge-signing; it will work wonders in saving the boys. Teach the primary classes to repeat the following pledge:

"God gave me this good body,
To grow both strong and tall,
Tobacco helps to spoil it,
And so does Alcohol.
Into my mouth they shall not go;
When tempted, I will answer, 'No!'"

What to teach: 1. What the text says—the primary meaning of the words. 2. What it means—note time, place, persons, giving the connection and explaining difficult passages. 3. What it teaches—doctrine, practical truth, application.

How to teach: 1. The manner should be earnest, patient, forceful. 2. The method should be original, thought out, definite, personal, clear. 3. Coöperation should be secured. (1) Gain attention through interest rather than by compulsion; (2) keep in sympathy with the scholar; (3) keep the scholar employed; (4) adapt the truths taught to the age, knowledge and spiritual needs of the scholar.

All Sunday-school workers need love, faith, tact, earnestness, patience, a thorough preparation, spiritual power, courage and perseverance. All can do something; all have at least one talent. You should be a worker.

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